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POETRY.

For the Churchman.

THOU SHALT KNOW HEREAFTER.

What I do thou knowest not now, but thou shalt know hereafter.—John xiii. 7.

Dark shadows veil the sun at eve—
Morn breaks—they pass away—
With dazzling crown, and eye of flame,
Rides forth the god of day!
Who that has watched him westward bending
His course, till lost in night,
But knew his chariot wheels ascending,
Would flood the heavens with light?

Who that hath seen o'er all the air
Storm-banners dark unfurled,
But knew a rainbow hidden there,
God's promise to our world?
Who that hath sighed as wild-wood flowers
Before his eyes decayed,
But sought the beautiful once more
In every copse and glade?

How know we when from sky and wave
The sunlight is withdrawn,
Those glories shall ray forth again
To glad us with the dawn?
Why seek a rainbow in the storm—
Or think that withered flowers
Again their dew-bathed bloom will wear
In spring-time's blessed hours?

We know a God of love is nigh,
Our heart the witness bears,
We trust him under lowering sky,
As when the sun appears.
And when have come the soul's dark days,
And grief the spirit bowed,
Shall we not trust that mercy's rays
Are hid behind the cloud?

Thou knowest not now—thy hopes laid low,
And life-drops forced to start,—
Thou knowest not why was struck the blow
That crushed thy o'erfraught heart.
One moment served the hope of years
From its strong hold to sever,
One moment—and the rain of tears
Flowed as 'twould flow forever.

All dark—all dark—thou knowest not now
Why stars out-blotted were
From thy soul's heaven—but thou shalt know
Why darkness brooded there.
And thou shalt know why sorrow fell
On all thy early years,
Why love by death was clasped, and tell
Of purifying tears.

And thou shalt know, why one by one
Has faded every ray,
Why link by link till all were gone,
Heart jewels dropped away.
Trust thou in God, in Jesus trust,
Firm and unwavering still,
Hereafter thou shalt know that good
Was hid in seeming ill.
J. C.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

We took sweet counsel together, and walked unto the House of God in company. DAVID.

Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ST. PAUL.

(Printed in the year 1790.)

(Continued.)

That there has been a change of names by which the governors of the Church were distinguished, is readily granted. When this change happened we know not. It therefore happened early—probably soon after the death of the original apostles; for in the next age, the chief governors of the Church are mentioned under the style of the bishops, and not of apostles, unless rarely. The opinion of those seems best founded, who suppose that on the death of the first apostles, the Christians applied the name of apostles to *them* by way of eminency, and distinguished their successors by the style of bishops, one of the names by which the second order of the Christian priesthood had been distinguished. Be this as it may: it is certain that by the middle of the second century, the title of bishop became the common term by which the chief governors of the Church were distinguished.

That there was a subordination of power and order among the governors of the Church, even in the time of the apostles, is evident from St. Paul's epistles to Timothy and Titus. I mean not a subordination to the original apostles only, but to those whom they had admitted into their own order. Timothy and Titus appear to me to have been of this number. They had powers superior to the other Church officers or bishops at Ephesus and Crete. They ordained, directed, and governed the other overseers of the Church—called them to account, and censured them when it was necessary; at least, they had power to do so; and no authority is mentioned as superior or equal to theirs, in those places.

To say that they were extraordinary officers in those Churches is begging the question. Let it be proved that they were so, and all dispute with regard to them will be ended. Timothy, it is true, was an evangelist, or rather had been so: But a *preaching* apostle or bishop could be no such extraordinary thing as to give him, on that account merely, a pre-eminency over the other overseers of the Church at Ephesus.

I will not pursue this argument here, but shall now only observe, that the testimony of the Church universal, in favor of episcopal government, taken in conjunction with allusions, expressions and events, which we find in the apostolical writings, afford as strong an argument of its being of apostolical institution, as can well be conceived: Full as strong as the argument for infant baptism, or the observation of the Lord's day; or for the divine authority of the books of the New Testament.

The other instance to which this mode of reasoning may with propriety be applied, respects the mode of celebrating public worship in Christian congregations.

There is ample testimony that public worship among the primitive Christians was conducted by a prescript form, or liturgy. Those ascribed to St. James of Jerusalem, St. Mark of Alexandria, St. Clement of Rome, &c. &c., are still extant; and though some may doubt their being the liturgies of those eminent men whose names they bear; and though all should acknowledge that errors have got into them, which favor of the corruptions of the Greek and Roman Churches; yet they incontestably prove the great antiquity of public liturgies for public worship. Their antiquity is so great that it cannot be ascertained—whereas extempore prayers in public worship are of modern date—we know when they began; for till the reformation the Churches of God had no such custom.

The public worship of the Jewish Church was conducted by set forms; and as the first converts to Christianity were from among the Jews, it is probable they carried the custom into the Christian Church. This is the more probable, as our Saviour not only said nothing which can be construed into a censure of forms of prayer; but, on the contrary, at their own request, gave his disciples a form, apparently to be added to, or used with, their other devotions. Nor is there a syllable in the writings of the apostles which can, by any tolerable construction, be made to militate against forms of prayer.

That the apostles, when they presided in public worship, always used forms, I do not presume to say. They were persons divinely inspired; sometimes, at least, prayed and preached, as the Holy Ghost gave them utterance. There is no absurdity in supposing that at other times they joined in the ordinary liturgy of the Church where they were; and, most probably, their inspired prayers were only in addition to the common offices of their public devotions, according to the good pleasure of the Holy Ghost.

Be this as it may, their extempore praying—I mean as a part of public worship—cannot be adduced as an example for our imitation, unless we have the inspiration of the Spirit, as they had. Some of the first dissenters from the Church of England set up the claim of praying by the inspiration of the Spirit, and it served as an engine to draw away weak and enthusiastic minds from the offices and communion of the Church; because, as it was said, prescribed forms stinted the Spirit. The world, I trust, is grown too wise to suppose, that a man who prays extempore in the congregation, must of course pray by the dictates of the Holy Ghost. And to do justice to the successors of the first dissenters, they seem sensible of the arrogancy of such a pretence, and are content with the modest expedient of composing their prayers and getting them by heart, before they venture on a public exhibition. Was I to be a constant attendant on their ministrations, I should feel myself much obliged by this prudent management. Much of the extravagance which marked the original extemporizers in prayer would be avoided by a prudent minister; and if he had a tolerable turn for devotional composition, or judgment enough to avail himself of many good forms that are in print, he could not fail of making his prayers more acceptable to God, more advantageous to the people, and more honorable to himself; as he could most certainly acquire the reputation of a *gifted man in prayer*.

I presume it will appear from the view we have taken, that forms of prayer may be lawfully used in the public worship of the Church:—They are not forbidden in Holy Scripture:—They are countenanced by our Saviour and his apostles: He gave a form to his disciples—and he and they attended the public worship in the temple, which was conducted by forms—they are recommended by the practice of the primitive Church in its purest ages; and, most probably, they were in use in the Christian Church from the beginning. The question then will be concerning their expediency, whether they are more proper, and better calculated to answer the purpose of public, social worship, than extempore prayers. As I do not wish to lengthen this address beyond what is necessary, I shall not indulge myself in writing a panegyric on forms of prayer, but shall content myself with mentioning some disadvantages which I think inseparable from extempore prayer in public worship, against which a good form would be an effectual guard. But before I proceed, I beg leave to make two or three short observations.

1. That whatever may be the disadvantages of extempore prayers—and however I may prefer a good, that is, a sound form before them, I presume not to censure them as sinful in themselves. Pious people may, for any thing that I know, conduct their public worship by them with a safe conscience; and, in the unity of Christ's Church, I should not hesitate to hold communion with such a congregation. But I must not conceal my sentiments, that if the fondness for extempore prayers lead people off from the unity of the Church into schisms and divisions, they become highly criminal, and cannot, under those circumstances, be attended on without sin. Should this be censured as a narrow principle, I apprehend it to be no narrower than the truth—not a whit more so than the way that leadeth unto life.

2. By extempore prayers, I mean not only those that are uttered *ex improviso*, just as the mind conceives them on the emergency; but those also which, according to the present general practice, have been studied and committed to memory.

3. That extempore prayer, under either of the above descriptions, must of necessity be as much a form to the congregation, as though it was read out of a book. They must pray in the words of their minister, whether he conceive the words on the instant, or has studied them and treasured them up in his memory. So that all the great advantages which the warm partisans for extempore prayer have ascribed to it, come just to—nothing: And a monstrous clamor has been raised against forms of prayer, without which, when matters are fairly stated and considered, no social worship at all can be carried on. For whether the congregation who are to worship together, consist of three or a thousand, he who utters the prayer is the mouth of the whole, and his prayer their form: They can neither add to it, nor diminish from it, nor vary its expression, but are as straitly confined by it, as any Episcopalian can be by his liturgy.

The only point then to be settled is, Whether a form of prayer, composed on the instant for the congregation, (for a form they must have, and cannot pray together without one,) or previously digested and committed to memory; or whether a form deliberately composed by a number of men of character for piety and learning, printed, and put into the hands of the congregation, be the more eligible mode of conducting the public worship of Christian assemblies?

Against the former method, there are some objections which to me appear considerable: They may be trite ones; but as I aim at truth and not at novelty, their being old can be no disadvantage to them, unless it shall appear that they have at any time been fairly and solidly answered.

1. My first objection to extempore prayer is, that the particular opinions of the minister will be apt to intrude themselves into his prayer, and tincture it with his peculiar sentiments.

The congregation must put up such petitions to Almighty God as their minister shall dictate. Should any of those petitions not be perfectly agreeable to the Gospel, there is no remedy; they must pray them, or not pray at all. For should any one attempt to winnow the prayer, that he may get rid of the chaff, and present only the pure wheat to God—while he is doing so, the minister goes on, and he must make long strides indeed to overtake him. Should the minister have imbibed the *extravagancies* of Calvinism, or Arminianism, or Arianism, or Socinianism, or any other heresy, his principles will give a color to his prayer; and such as his prayer is, such must be the principles of the people for that turn, or they must not worship God together.

Such is the situation of some congregations, that changes of ministers, from the intercourse of strangers, or otherwise, are frequent in them. It appears not impossible to me, that a congregation may, at one time, worship on the rigid principles of Calvin; the next Sunday, perhaps, Arminius may dictate their prayers: Arius and Socinus may also have their turn; and how many more I shall not pretend to say. Nor is this all—Should the minister's principles be corrupt, he has the greater chance of corrupting those of his people, and of drawing them away from the pure doctrine of the Gospel. I believe it will be found true, on observation, that the principles of the people depend more on the prayers they hear, than on the sermons. And though sermons may be made the instrument of spreading corrupt principles—yet, where the minister makes his own prayers as well as sermons, he has the greater opportunity of doing mischief, because he can work with two engines, instead of one. Besides—there is a great difference between preaching erroneous principles (bad as they may be) and making the people obtrude those principles on Almighty God, in a solemn prayer.

Now, though it may not be practicable to prevent every minister from disseminating errors in his sermons and conversation, yet a good liturgy will effectually prevent the sacred duty of public prayer from being prostituted to that purpose: Nor is that all—a good liturgy would become a kind of standard to the people, and would enable them to judge with more precision concerning the doctrines delivered in sermons. Art and sophistry may pervert expressions of holy Scripture and apply them to purposes foreign from the truth. Its language is, in many respects, hard to be understood, even by those who have learning enough to enter into a critical study of it. That this observation is true, will appear from the great number of sects and parties into which the Christian world, to its great shame and reproach, is so miserably divided—all pleading the authority of Scripture, yet all disputing about its genuine interpretation. But a good liturgy, drawn up on true Christian principles, and expressed in plain language, is not so easily perverted. People become habituated to it, and enter into its spirit, and comprehend its meaning, so that they will readily perceive any deviation the minister may make in his sermon from the principles and doctrines on which it is founded.

And here, though some may think it foreign to my subject, I take the liberty to say a few words on the use of Creeds, or short summaries of Christian faith, to be repeated by the congregation every time they assemble for public worship. By means of these, the people are much better guarded against errors in doctrine, than they could be without them. The grand points of Christian faith being expressed in few and plain words, the memory can easily retain them, and the mind readily advert to them. Let me also just observe, that the design of creeds is not to establish doctrines, but to represent them, or declare what they are. The doctrines are to be drawn from holy Scripture, and to be established by it.—The creed is designed to bring those doctrines together, which the holy Scripture teacheth; at least the fundamental ones—that they may be seen at one view. They also serve as a bond of faith and uniformity of doctrine among the clergy, and between the different congregations and members of the same Church; and also between the different branches of the Church universal.

Against the insinuations of error it is difficult, I know, to place an effectual guard. The crafty hypocrite, the interested partisan, and the zealons enthusiast, will find opportunity to do mischief by spreading false principles, and debauching the weak and unsteady from the pure simplicity of the Gospel. The question then is not, whether the creeds of the Church and a good liturgy will absolutely secure her members from all error, but, whether they do afford greater security than can be found where they are wanting. If they do, it is one good reason why they should be adopted in all Christian assemblies.

(To be continued.)

OF THE HOLY COMMUNION.

Of Quietness of Mind before Receiving the Holy Communion.

Great defects there are in many, that coming unto the Holy Supper of the Lord, they come sometimes perplexed with various thoughts, sometimes distracted with a multitude of earthly business. These defects ought to be removed; for what more convenient at this time than to have a quiet mind, sequestered from all troublesome inferior cogitations? When thou enterest into the church, saith St. Bernard, leave without all secular affairs; attend unto Him who attendeth unto thee: much more coming unto the table of the Lord, leave all thy cares, and resign thyself wholly unto God.

It is said of Socrates, that his scholars bringing him presents, Sophocles, a poor boy of the company, comes unto him in this manner: "Sir, I have nothing to give you, only I give you myself." To whom Socrates answered, "Thou that givest thyself to me shalt receive thyself bettered by me." And so he did, after instruction in virtue and learning. If we have nothing to give, the very giving of ourselves to God is acceptable to Him, and profitable to us the givers.

There are that write of Thomas Aquinas, that learned divine, how he was spoken unto in this manner, as it seemed from God: *Quid dabo tibi Thoma?* "Thomas, what shall I give thee?" His reply was said to be, *Teipsum Domine:* "Thyself, Lord."

What is the cause that we are often weak and weary? Surely for no other cause than for our distractions in human affairs. O happy were we, had we but a glimpse of that heavenly Jerusalem, which St. John saw descending from heaven. (Revelation xxi. 10.) Truly this should we see with St. John, if we were with him in the Spirit; but this cannot be, so long as we are in the flesh.

"When our grain," saith St. Austin, "doth putrify in lower places, we remove it into higher, where it is likely to be more safe; this should we do with our cogitations." St. Chrysostom unto the people of Antioch saith, "You would bestow your time, and employ your substance, where most gain is to be got; why, then, set your affections on heavenly things? We see that those who sit upon round things do sit unstably; but those which settle themselves upon a corner-stone sit sure. Christ is the corner-stone upon whom we may safely rest: the world is unstable and wavering. Our Saviour doth manifest this to His disciples, "In me, you shall have peace, but in the world you shall have affliction." (John xvi. 33.) Where there is a contrary effect between these two, *vos in me*, and *vos in mundo:* you in Me, and you in the world; in Me, peace and quiet; in the world, trouble and affliction; who would take care about puddle water, that may drink freely of the Water of Life? They that desire nothing but Christ, shall in Christ find all things. Elkanah said unto Anna, "Am not I better to thee than ten sons?" (Samuel i. 8.) Is not quiet in Christ better than all the pleasures and profits of the world? There is no taking aim at a flying fowl, nor settling our affections upon things which are transitory.

Pious Considerations before we come to the Lord's Supper.

1. Consider, who, and how great a one, He is, whom thou art about to receive.

2. If John the Baptist, sanctified in his mother's womb, thought himself unworthy to unloose the latchet of Christ's shoes; may not I say with humility and faith, how dare I receive Him; nay, touch him?

3. If the apostle St. Peter said to Christ, "Go from me, for I am a sinful man:" how may I presume to join myself unto Him?

4. If Uzzah the priest was punished for touching the ark after an irreverent manner; what may I not fear, if I come not with reverence?

5. Joseph, saith Gregory, Bishop of Nyssa, ad Olympia, laid the body of our blessed Saviour in clean linen: this clean linen may resemble a clean conscience.

6. God saith to Moses, sanctify the people before they come near the mount: how much more ought we to be sanctified before that God cometh near us!

Of External Reverence, and Kneeling at the time of Receiving the Holy Sacrament.

Although for no other respect, yet in regard of the solemn performance of religious offices in the face of the Church, that rule of the apostle ought to direct us, "Let all things be done decently and in order." For if reverence be to be used in actions of common life, much more in actions tending to the service of God. What gesture doth better become us presenting ourselves at the table of the Lord, under whose table we confess we are not worthy so much as to gather up the crumbs, than a gesture of reverence?

Our Lord and Saviour, at the first institution of this holy sacrament, observed that which custom and long continuance made fit in celebrating the Passover. We, in celebrating the Lord's Supper, observe that which fitness and decency amongst the people of God, and long practice of the Church, hath made usual.

The service of God consisteth both in the inward humbleness of the mind, and outward reverence of the body, doth manifest that duties ought to proceed from humility in both. As nature first maketh the heart, and after external parts in man; so, first, God requireth obedience of the mind, as in the first commandment; and next, reverence of the body, as we see in the second. Again, our bodies are the members of Christ, as the apostle speaketh; and members ought to be obedient to their head.'

To say that outward reverence is not expedient, is a branch of the heresy of the Manichees. To come unto the holy table of the Lord in any other behaviour than beseemeth humble suppliants, meekly kneeling upon our knees, being now to receive grace from the Giver of grace, were great indignity offered. To come into such a presence, and to demean ourselves as if we were assembled to sit in commission with God, is sure far from Christian piety. If one come in that believeth not, seeing no reverence, what will he say? If he see reverence, then he saith, God is in them of a truth. (1 Cor. xiv. 24.)

David went uncovered before the ark; Michal mocked him. David's answer is, It is before the Lord, who hath exalted me. (2 Sam. vi. 21.) Solomon in all his glory was upon his knees. (1 Kings viii. 54.) The four and twenty elders, which signified the Church triumphant, fall down before Him that was, and is, and is to come. (Rev. iv. 10.)

We owe to God a twofold devotion, internal and external; the one to be done, the other not to be left undone. The words of our Saviour to the woman of Samaria, "God is a Spirit; and the true worshippers are they that worship him in spirit and in truth;" they do not take away external worship, as St. Ambrose and St. Cyril expound that place; but in spirit, that is, without the shadows of the Jews; in truth, without the error of the Gentiles. So, in spirit principally, but not in spirit only; for He that created both body and soul will have duties of both. It will be replied, that pagans have worshipped the sun; shall we, therefore, cast away the use of the sun?

Sure, kneeling is a gesture well beseeming so holy a service. St. Paul blamed the Corinthians for their irreverent assembling at the Lord's table, and tells them there was a difference between God's house and their own, between sacred and the common assemblies. (1 Cor. xi. 22.)

Let them, therefore, take heed by the example of those Corinthians, amongst whom many were afflicted and punished unto death, as the apostle in that place testifieth, for their want of reverence at the table of the Lord. They that make no more of this holy service than of some familiar and ordinary repast, let them call to mind who hath said it, "Every knee shall bow before me." (Isa. xiv. 23.)

It is often repeated, and to our greater shame neglected, "O come, let us worship, and fall down, and kneel before the Lord." (Psalm xcv. 6.) We must learn of St. Paul to bow our knees unto the Father of our Lord Jesus Christ; (Eph. iii. 14;) and not to be as the people of whom the Prophet complaineth, (Isa. xlviii. 4,) whose neck was an iron sinew. We call it a service, and beseech God to accept it as a reasonable service; now servants before their masters will show respect and reverence. We may consider the place where we are, which is the house of God; and holiness becometh His house, saith the prophet David. Jeremiah biddeth us lift up our hands and hearts to God in the heavens. (Lam. iii. 41.) At the table of a mortal man we will use to take the lowest form; much more ought we to humble ourselves at this so high and so heavenly a Presence.

St. Paul doth require the lifting up of pure hands in prayer; and St. James saith, "God resisteth the proud, and giveth grace to the humble:" then may the devout communicant use that of St. Bernard, *Domine, qui das gratiam humilibus, da gratiam ut sim humilis;* "Lord, Thou that giveth grace to the humble, give me grace to be humble."

A Prayer to God the Father, to be said before the Holy Communion.

USED BY THOMAS AQUINAS.

O God, the Creator of all things, Father Omnipotent, whose beginning receiveth no beginning, whose everlastingness is without end, whom all things confess their Maker; I, miserable and unworthy sinner, being now to approach to the honorable feast of the body and blood of thy dear Son, our Lord Jesus Christ, carrying a troubled heart, a defiled body, a polluted tongue, and a wounded conscience, am much perplexed, and what to choose I know not; for if I come not, I fly from life; and if I come unworthily, I purchase damnation. O high divinity, O dreadful majesty, O loving mercy, whither shall I go? or whither shall I fly? or what (miserable creature that I am) shall I do? I have sinned against Heaven and before Thee, and am not worthy to ask Thee any thing as a son, but sorrowfully sighing, and striking my breast, and travailing, I speak: Wo is me, wretched sinner; I have lost that which pertained to me of a son, but Thou hast kept the goodness of a most loving Father: pardon, therefore, O Father, O most gentle Father, pardon, pardon thy prodigal son, returning, though at last; and stretching forth thy hand of mercy from high, receive me, wretched sinner, in peace and favor; who livest and reignest, God for ever and ever. Amen.

A Prayer to God the Son, before the Holy Communion.

O Lord Jesus Christ, who art the only Son of God, the most High King of kings, Lord of lords, the image of the Father, the brightness of eternal light, whom the angels do only desire to behold, who, after all thy suffering, praying for thine enemies, now sittest at the throne of glory; who am I, that doth presume not only to behold Thee my God, but also to take and receive Thy body into the lodging of my body, and house of my soul, contaminated sinner? O miserable that I am, and most unhappy of all men, who do this so exceeding great injury to Thee, my God and Saviour. For when a thousand years of tears are not sufficient to receive, at the least but once worthily, this reverent and most precious sacrament, so high and divine a mystery: "I, wretched and unworthy creature, daily offending, and adding sin unto sin, unprepared, and of a heart less contrite and purged, do notwithstanding take upon me often to receive it. But because thy mercy is greater by infinite than my misery, neither hath it been heard from the beginning of the world that Thou hast ever despised the prayers of the humble, who savest them that trust in Thee, and who hast shed Thy precious blood for our salvation, and the salvation of the world; and for an everlasting pledge of Thy love towards us, hast ordained this sacrament. Trusting in this Thy unspeakable love, I most humbly prepare me to thy table, and of putting out from the house of my soul the sour leaven of hatred and evil will towards all, that I may keep this holy passover, with the sweet bread of sincerity and love.

Grant me Thy grace, that this holy mystery may turn and become effectual to the life and salvation both of body and soul, that I may firmly abide in Thee, who intend this day to receive Thee unto me.

Let my mind be confirmed amongst so great mysteries with Thy comfortable Presence, that it may understand thou art present with her, and rejoice perfectly before Thee, the Fire which always burneth, the Brightness which always shineth: sweet Jesu, good Jesu, the Bread of Life which refresheth us ever, and yet never decayest, which art always eaten, and remainest always whole, inflame and sanctify thy vessel, purge it from malice, fill it with thy grace, and being filled, preserve it evermore in Thy holy love, who livest and reignest one God, world without end. Amen.

A Prayer to God the Holy Ghost.

O Holy Spirit, make my spirit conformable unto Thee; sanctify me, O thou Sanctifier of the hearts and reins, that I may be prepared to receive Him holily, who is the Holy of Holies, to Thy glory; to whom, with the Father and the Son, be all glory, world without end. Amen.

Of the Devout Man, to whom Christ in his Last Supper showeth favor.

Imagine thou hadst been at Jerusalem when this noble sacrament was instituted by Christ; and thou hadst been invited by some of the apostles to be present; consider with what joy thy soul had received this message, and how hastily, all business laid aside, thou wouldest have run thither.

2. Imagine, that as soon as thou hadst come to the supper, the Lord had washed thy feet, and said, with tears falling on them, I do this to wash away many sins committed against thy Creator; by walking through ungodly ways, I wash thee for the labor which thou shalt suffer for me in a spiritual life.

3. Imagine that Christ said unto thee, Come unto the table of angels, eat my bread, drink wine, which I have mixed for thee; or, "Eat, O friends, drink, yea, drink abundantly, O beloved!" (Cant. v. 1.)

4. Lastly, imagine how He bade thee sit down at the table, casting His most longing eyes upon thee, saying, *Desiderio desideravi;* with a desire have I desired to eat this passover with you. Christ our Saviour desired to show what thou also oughtest to desire; as if he should say, I have prevented thee with great benefits, and will hereafter enrich thee with greater, only continue in the love of me. Consider what modesty thou wouldest have used at that holy table, with what attention thou wouldest have received the words of Jesus. "The remembrance of Josiah," saith the wise man, "is like a perfume;" (Eccl. xlix. 1.) much more pleasant is the remembrance of our Lord Jesus, His last institution unto us.

The Fruit of this Meditation.

The fruit is, to give the Lord hearty thanks for this inestimable benefit, now to be received; to beseech Him that He would not suffer thee to die ungrateful; to call to mind that Christ kept the best wine until the last, left this holy repast as a sweet remembrance of His love at parting; that this love of His was a motion natural, which motion (say the philosophers) is most forcible towards the end.

The Soliloquy.

O my soul, how lovingly doth the Lord knock at thy door with a desire of entering in, and resting with thee: arise, O my soul, and Christ shall give thee light; not only the shepherds of Bethlehem had cause of joy, who found as it was told them, but thou hast cause of joy too, who shalt find the joy of Israel. No marvel though Martha and Mary went forth to meet the Lord, knowing how he would fill their minds with celestial consolation. Go forth, O my soul, to meet Him that cometh unto thee, who is the stay, yea, the whole stay of all thy being. The water that is separated from the fountain vanisheth; the bough that is cut from the tree withereth; the body from which the soul is gone dieth; depart not, therefore, O my soul, from the soul of thy soul, but embrace Him with all gladness. Lord, as there is no doubt but that such was the excess of Thy love and favor, whereat even the angels were amazed, so is it sure that I was most bound, not only to run the way of all Thy commandments, but also to spend my life for the love of Thee. Thou hast bestowed on me this so excellent a gift, more noble than human understanding is able to conceive, from whence springeth an obligation which doth bind me unto Thee. Who doth not see that I shall be most unthankful, if I acknowledge not thy singular love? O my heart, open thyself, and show with what bond of reloving, Jesus loving thee, thou art bound.

COMMUNICATIONS.

For the Churchman.

EX UNO DISCE OMNES.

Rev. and dear Mr. Editor,—It is really amusing to witness the frenzy into which two magical words throw the editors of a certain notorious print published at the city of brotherly love, and bearing the motto of TRUTH AND PEACE. These two words are "*Oxford Tracts:*" just mention *them*, and no matter what is the subject of controversy, the eyes become bloodshot, foam issues from the mouth, savage howls are uttered, and fearful madness seizes on the brain. Their opponent instantly becomes a traitor, an apostate, a Judas, a papist! (for this is the worst of the whole,) and forth issues a stream of vituperation certainly highly offensive, if not very dangerous. True, they do not always adhere to their motto, but what matter, when pious ends are in view; and those in whose hands their journal is placed know no better, and take all they read for pure *Gospel truth?*

A specimen of reasoning which occurred in a number published some weeks since, will afford proofs of their candor and fairness. On their outside page they quoted from sect. 6 and 31 of Hooker's Sermon on Justification: and then on the next page, in an editorial article, they trumpet forth the extracts as from the Eccles. Polity: they quote a piece from Wordsworth's Biography in praise of Hooker: refer to Dr. Hook's Call to Union where his sentiments are adopted: and they then conclude to the effect, that such are the opinions of the Oxford divines, and that the judgment of Hooker must be decisive, even they being the judges; the purport of the whole being to show that the said divines are ignorant and inconsistent, and do not know what they are about.

In the first place, be it observed, that the quotations are not from the E. P., but from a very different work, and, however able, of far inferior authority. But why not state where it really came from? Because the question might have been asked even by the *faithful* reader, how can what is said of the E. P., apply to this other work? That the great work is in the writer's mind, is very evident from the whole extract given in p. 70 & 71 of the Call to Union, to which they refer. Here then we have a *designed* misquotation.

But, 2dly, granting that the quotation from Wordsworth may apply to all Hooker's writings, and that Dr. Hook endorses it to the full, how is this to conclude the *Oxford divines;* i. e., I presume, the authors of the *Tracts for the Times?* Dr. H. has not written for them, that I have heard; he certainly had not when the "Call" was published. On pp. 80 and 81, he draws a strong line of demarcation between himself and them: they having been once "of the *Evangelical* school," and he "educated strictly in the principles of the English Reformation, and belonged to the old orthodox school"—viz., of Jones of Nayland, Bishop Horne, &c., whose works are recommended in the course of study for the candidates for orders in our Church. "O! si sic omnia." "I do not myself," he says, "accord with *all* the opinions expressed in them, (the Tracts,) or always admit the deduction attempted to be drawn from the principles on which we are agreed."

What *do* the "Oxford divines" say of the Sermon on Justification? Let Mr. Newman answer: "Hooker shows us as in an instance, that a divine cannot make the Protestant doctrine of justification a fundamental of faith, without involving himself in an accusation of them, who together form an authority greater than even the greatest individual teacher. But there is enough in Hooker's writings and history to show that this valuable treatise, written before his views were fully matured, and published after his death, is not to be taken on all points as authority." Lect. on Just. 443.

Again, let Keble speak: "On Hooker's doctrine concerning the covenant of grace, a very few words must here suffice. His compositions on that subject are mostly of an early date, when, as has been exemplified, he hardly seems to have acquired the independence of thought which appears in the Polity." Keb. ed. Hooker, xxviii. vol. 1.

These quotations, I trust, are sufficient to show that the divines aforesaid are not to be estopped by the sermon in question, and this is all I want to show. Dr. Hook, however, does say something, which is worthy of consideration by the editors referred to. "Perhaps there never was devised by men who professed to call themselves Christians, a system of attack more wicked than that which is adopted by many who assail these Tracts. Of the persons who are supposed to write them, lies the most ridiculous are invented, industriously circulated, and willingly believed. And when an attempt is made to refute the Tracts themselves, false extracts are made, and they are represented as asserting the very errors which they in express words reprobate! This is actually done by men who not only call themselves Christians, but profess to be of the *straitest sect of our religion*. To those who consult the Tracts to verify the quotations, the inference is obvious: lies would not be told unless it were impossible to substantiate the accusation by telling the truth. It would be well indeed if our brethren would remember, that to speak falsely, even for religion, is both popish and unscriptural." Call, p, 81, note.

I do not suppose that any thing I can say, can influence these *gentlemen*, but your readers may see that all is not "gold that glitters;" neither are cant and pretension, truth and piety.

M. N.

For the Churchman.

ST. MATTHEW'S HALL, PORT COLDEN, WARREN COUNTY, N. J.

Rev. and dear Sir,—I have received a pamphlet, entitled, "Proposition to the Friends of the Church, and the Cause of Christian Education," by Wm. C. Dusenbery; and as I belong to that numerous class, who can further such projects only by their prayers and counsel, I would fain seek, through the medium of your paper, to bespeak for the institution above named the favorable regard of those whom God has constituted, by his bounty, the patrons and supporters of this and similar Christian enterprises. It is not my design to examine the "Proposition" in detail. Let those who stand ready to do what God bids them, examine it for themselves, and judge whether it presents a fair occasion for the indulgence of their Christian liberality. Suffice it to say, the *end* proposed is noble, worthy of being attained by *sacrifice*, if that be called for: the *method* is sure and simple, and liable only to one objection, (if to any,) viz., that it calls for too little sacrifice. It proposes that all investments of money shall be adequately secured, and yield legal interest, or *entitle the owner to a scholarship*, (provided a certain amount be subscribed,) to which he shall appoint whom he will.

But "the times are hard"—Yes, and as sure as God is just and merciful, they will be *harder*; unless they who are receiving God's bounty, manifest their sense of dependence, and prove their obedience, by rendering unto God the things that are God's. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

PREBYTER CÆSARIENSIS.

For the Churchman.

A PRESBYTER TO A LAYMAN AGAIN.

Sir,—I regret, for your sake, that you still continue to multiply injudicious words, upon what is entirely foreign to the point which is at issue between us. I made a complaint in the Churchman, that the funds of our General Missionary Society had, in the judgment of some of the clergy, been misused. Now, instead of showing us satisfactorily that this has not been done, you lay out your whole strength, and employ all your ingenuity, to show that my first communication was not sufficiently respectful.

But I cannot suffer you any longer, thus to throw dust in our eyes without brushing it away. If you have a good cause to sustain, why do you not come fairly and directly to the question introduced, the misuse of the funds?

Why labour to lead off the mind of the reader from this to a foreign question, unless it be to dodge the true point at issue?

Now then, upon the misuse of these funds, let facts speak for themselves. I appeal to the "report of the Treasurer of the Committee for Domestic Missions", for 1840, from which I collect the following items:

Cash paid salary of Sec. and Gen. Agent,	$2,000 00
Do. of Assistant in office,	600 00
Do. for Postages,	421 15
Do. for travelling expenses of the Sec.	91 35
Do. for stationary, office furniture, fixtures, and sundry items,	158 07
Do. for rent, fuel, and taking care of office.	238 00
	$3508 57

Here we have a view of what an amount of those sacred funds have been consumed in one year in the office of the Domestic department of our General Missionary Society: and what is to be deplored, a large part of these funds comes from the pockets of the pious poor, who have given what they were able from pure love to Christ, and for the relief of his ministering servants, who have enriched their minds with spiritual blessings, and are bearing the burden and heat of the day.

If the Church wishes to totally dishearten those on whom she must be dependant to raise up her infant parishes, with great toil and self-denial, on salaries of $ 300, $ 350, $ 375, $400 per annum; let her go on in this way, and the days of her mourning shall soon come.

The Lord will "roar out of heaven," in his deep displeasure against her; while the iron is thus entering into the flesh of his faithful laborers.

We have just occasion to tremble before God, in view of what she has already done; when we reflect how many of his pure minded, devoted, efficient, laborious servants, have been reaping his fields without their hire, silently sighing in his ears for relief; while feeling that wo will be unto them, if they do not stand by the Church amid every sacrifice, while she is suffering her "last plagues," and preach by her authority, the faith once delivered to the saints.

And when we consider what are the circumstances and salaries of a majority of our clergy; and what they must sacrifice and deny themselves to restore the desolations of the church on the back grounds; there never was, in the writer's judgment, a more unequal, a more injudicious, nor a more cruel use of sacred funds, than what the above statement exhibits.

May the good Spirit of God hover over us, and enable us to recover ourselves from our errors; and we repenting of our sins, and dedicating ourselves anew to Him who expiates our gult with his own precious blood; he may thus yet make us glad, according to the days wherein has afflicted us.

A PRESBYTER.

For the Churchman.

BISHOP OF OHIO—EPISCOPAL RECORDER.

Mr. Editor,—There have long been indications of ill temper and unholy feelings, on the part of those opposed, in consequence of the growing disposition to think seriously of the solemn considerations so well laid before the Church by the "Oxford Divines," and the other able and excellent men who, in a greater or less degree, sympathise with them. I confess, however, that I was hardly prepared for the humiliating spectacle of a direct news paper attack by one of our bishops upon another. That attack has been made by the Bishop of Ohio upon the Bishop of this diocese; the medium of attack being the Episcopal Recorder. Our Bishop has thus brought against him, by his brother of Ohio, charges seriously affecting his official qualifications and character. It is creditable to the Ohio paper, the Western Episcopal Observer, that that was not selected. Whether the Recorder was chosen because of its special adaptedness to such work, or because of its being an anti-diocesan paper, or for what reason, I will not conjecture. There may possibly be subscribers to the Recorder in this diocese, who will not think the worse of it for thus lending itself to an attack upon the character of their Bishop. But there are others who, I am sure, will seriously ask whether it ought to receive their continued patronage. There is reason also to believe that there are those among us on whom it is officiously thrust, without their desire, and in direct opposition to what their principles and feelings would dictate. Will they allow this to be still done? It is said of Bishop White, that he would not suffer the paper to come into his house, and that he declared he had never, in his long life, received any treatment so nearly bordering on personal disrespect, as from members of a party in his diocese, of which the Recorder was the organ and champion. Its present editors boast of *its having always been the same.*

PHILO.

For the Churchman.

Reverend Sir,—I send a little extract from a poem entitled, "Halloween—a Romance of the Fall and Spring"—the MS. of which is in possession of a friend; and from which I should, otherwise, have extracted this passage for your paper last year. The same train of thought was contributed, by its author, in prose, to the New York Review, in October, 1839. And at least one versification of it having appeared since, by another hand, it is thought proper to remark, that this has been written for more than a couple of years. The *Song of the Bells* is in part imitated from the German of Goethe, in Faust. I trust it may prove in harmony with the spirit of this glorious festival.

Very respectfully, yours, C.

EASTER.

It was the holy Easter day,
And Nature like an infant lay,
When soft its breathing comes and goes;
No sound—no stir—but calm repose!
A soft still sleep was in the air,
And every breeze that whispered there,
Came sweet, as from a seraph's mouth,
With odors of the sunny South.
Then pleased, the garden-walks along,
I sauntered slow, and humming song,
And knew that heaven itself, above,
Did keep with earth that Feast of Love.

When Christ our Lord was born, of old,
An angel-choir his coming told;
And from the manger where he lay,
All up along the shining way,
Were seraphs set, and watchwords given,
To pass the story up to heaven.
And so, in sooth, they wait as well,
To our poor eyes invisible,
Whene'er the Church's anthems rise,
To waft our homage to the skies.
Oh then how blest each festal morn,
When Christ arose—when Christ was born!
And who but loves thee, Easter-Day,
Queen of old Feasts—so bright—so gay,
So dear to every Christian soul,
O'er all the earth, from pole to pole.

For Heaven comes down to Earth in thee,
And worship is all-harmony;
And years on years away have rolled,
But still the Easter chimes are tolled;
From land to land, they peal and ring,
How Jesu Christ is Lord and King;
And hark! once more—from yonder fane
Outbreak those ancient notes again,
Responsive to the anthem hurled,
From hill to hill, around the world.

Yes—the Easter bells are ringing!
Yes—it is the Easter-Day!
Yes—the merry chimes are singing,
In their dear, old-fashioned way!
Listen—for they seem to say,
In their ivied turret swinging,
Earth be glad! 'tis Easter-Day!

SONG OF THE BELLS.

I.

Christ is arisen;
Joy to thee, mortal!
Out of his prison!
Forth from its portal!
Christ is not sleeping;
Seek him no longer!
Strong was his keeping;
Jesus was stronger!

II.

Christ is arisen!
Seek him not here:
Lonely his prison,
Empty his bier!
Vain the entombing,
Spices and lawn!
Vain the perfuming,
Jesus is gone!

III.

Christ is arisen;
Joy to thee, mortal!
Empty his prison,
Broken its portal!
Rising he giveth,
His shroud to the sod:
Risen—he liveth,
And liveth to God.

Yes—and all the world around,
So the Easter chimings sound!
All the earth is gay and bright,
Risen with her Lord to light!
Yes—and yonder sun doth see
Christian millions, on the knee,
Singing, as they bend to pray,
Christ our Lord is risen, to-day!

Think, my soul, in every land,
How in holy aisles they stand;
Christians—who with every tongue,
Lauds, and anthems high have sung;
And all night long pale vigil kept,
As Magdalene and Mary wept,
With lowly heart, but lifted eye,
Gazing raptly on the sky,
Blessing there the Paschal moon,
And longing, as she passed her noon,
To see her silver melt away,
In all the golden glow of day!

Think of those who watched the dawn,
Pilgrims, o'er the desert drawn,
Round the Sepulchre afar,
Where the turban'd Paynims are!
Think, who, there, his love to show,
Rose two thousand years ago!
Think, how Mary wept to say,
They have ta'en my Lord away;
Think, when Christ appeared to her,
How she called him—gardener!
Think how Jesus spoke reply,
Mary ——! see her swimming eye!

Think along the Grecian isles
How each dark-eyed lady smiles,
As, at incense-hour she goes,
Singing sweetly—Jesus rose!
Think of Roman, Goth and Hun,
Praising and adoring One!
While, the solid world around,
Rises one symphonious sound,
From choirs, and bells, and organs blown,
Cathedral chant, and matins lone,
One burst—one loud adoring voice,
The Lord is risen—Earth rejoice!

A thousand vintages to-day,
The dear Redeemer's blood display,
From Samos isle of ruddy vines,
To where the Finland chalice shines;
And where the Hindu hand hath crushed
The grape that in the jungle blushed;
Or where the Huron's cluster wild,
Is on the altar undefiled.
And grain that hath to harvest grown,
Upon a thousand mountains sown,
From green Arkansas, to Carthay,
Is blessed, for Jesus' flesh to-day.

And every altar, Greek and Goth,
Is covered with its snowy cloth,
And kneeling Christians every where,
Are fed with sacramental fare;
In farthest Ind, I see them bow,
The naked shape, the swarthy brow,
Where Gunga's wave, so dark before,
Hath borne the northern bishop's prore;
In Afric's waste—in fallen Rome,
And oh in my green forest home,
All—all are kneeling—and, on high,
There's one communion in the sky,
For there all angels, and the dead,
Are one in him that suffered!

* * * * * * * *

THE CHURCHMAN.

SATURDAY, APRIL 10, 1841.

The President of the United States is the living centre of union to the nation; and the union of a people of necessity partakes of the moral, religious and social elements which belong to man, and are the attributes of his being. The citizens of this whole Republic therefore, without regard to political party or religious denomination, may justly and naturally seek to testify their grief at the severance, by the dispensation of the All-wise Providence, of that bond which, for a brief space, united them all to one man in those common social, political and religious relations which they cherish as a nation. With these views, and with those unaffected sentiments of grief which a national calamity is fitted to inspire, we record in our columns the demise of William Henry Harrison, late the President of the United States, who, after enjoying for a brief month the honorable eminence to which Divine Providence had called him, expired at thirty minutes before one, A. M., on the fourth day of the present month.

The illustrious deceased was one who studied to have a good conscience before God and man; and as the grace of God enabled him to discern that the law of our Lord and Saviour Jesus Christ is the standard of morality, and that obedience to it in the appointments of His Church is the proof or testimony of the soundness and sincerity of its profession, his conscience led him to seek, and seeking he found, admission into the Church of God. It is, therefore, we humbly trust, a just eulogy, and surely the highest that can be pronounced, to say of the illustrious deceased, that "having served God faithfully in his generation, he has been gathered unto his fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with his God, and in perfect charity with the world."*

By reference to another column, it will be seen that, with the accustomed promptitude and enlightened judgment which reflect such honor on his station, the bishop of this diocese has (conditionally) appointed a day of fasting, humiliation and prayer, for the commemoration of this afflictive dispensation, and the spiritual improvement of his own diocese under a national bereavement. Most salutary will be its observance! Most impressive the lessons to which it will give something of an abiding character, of the frail tenure by which the highest earthly dignities are held! Most powerful (if generally adopted) will be its tendency to convince the citizens of this wide spread republic, that the civil government which they enjoy is not an abstraction of human creation, the bubble of man, "whose breath is in his nostrils," but the authoritative appointment and most blessed and substantial gift of Almighty God; binding together, as far as its operation extends, man to man, and state to state, and both men and states to the Great Giver of Life and Law, in that community of moral, political and religious relations, of which, in every nation so blessed, God is the author, man the subject, law the rule, and happiness, temporal and eternal, the end proposed.

* Office of Visitation of the Sick in the Common Prayer of the Protestant Episcopal Church; of which the deceased was a member.

☞ We are extremely sorry to forego the insertion, this week, of the touching tribute of Mrs. Embury, to the memory of Frederick W. Philip. But this and several other articles, including notices and explanations to correspondents, are of necessity omitted.

Sutton on the Sacrament. *Appleton*, 200 *Broadway.*

In the extracts from this work, on our first page, our readers will find reflections congenial at all times to devotional minds, and especially so on the eve of the solemn commemoration of the great Sacrifice which will be made on Easter.

Not the least delightful emotion in perusing these extracts, (and the remark is so eminently applicable to the whole of the volume as to justify the mention of it in connexion with the brief reflections we are about to offer,) is the consciousness which they give us of communion with the saints of the Catholic Church, in times when the scourge of schism had not exposed her to the mockery of the world. In this week of the Passion, as we are emerging from the sad scenes of the Death and Burial of our Blessed Lord, how hard to repress the wish, nay, rather how recreant not to offer the fervent prayer, that "all who profess and call themselves Christians," might once more unite in visible union on the morning of his Resurrection, in the mystic oblation of His meritorious sacrifice to the Almighty Father! Does the sin of division lie at our door? is a question which every professedly Christian society should ask and answer as in the presence of the Searcher of all hearts. For ourselves we can only say, that the terms of communion which we offer to professing Christians of every name are not our own; they were not drawn from the Holy Scriptures by American bishops or Anglican reformers; they are such as we have derived from the primitive Church, while yet the nursery of heaven was watered by the martyrs' blood, and hold only (yet for our everlasting weal or wo!) for a few fleeting moments to be transmitted as a sacred trust, without diminution and without addition, to those who come after us. We firmly believe that we have never left the goodly fellowship of the apostles for any society of human constitution; that we have never left the Rock of Divine, for the quicksands of human authority; that we have never as a Church, interpreted Holy Scriptures contrary to the consent of the Fathers in the old time before us, nor substituted our construction of the oracles of God in the place of the Holy Creeds transmitted to us by Catholic tradition; nor yet have we ever added to these creeds and so repelled others from our communion by terms of our own invention. We say not this in the spirit of boasting; well knowing that only the gracious guidance of Him who first called us from the race of the Gentiles to be a peculiar people, and who hath promised to abide with us while we abide in Him, has kept us in our Christian vocation and in patient obedience to "the faith once delivered to the saints." But we say it because strong in our humility, strong in self-renunciation, and in that forgetfulness of individuality inspired by the consciousness of sympathy with the Church of all ages; we feel, before God, that we can, as a Church, look with a bleeding heart, but without self-reproach, on the divisions of the Christian world, and wash our hands of their guilt!

But shall these divisions ever have an end? Yes, most firmly do we believe that the day of their extinction is at hand; that the hour is coming when Romanism and Protestantism, the parent and the progeny of schism, shall be forgotten anomalies, and Catholicism shall once more receive the followers of the Crucified to her peaceful bosom. Even while writing this article we are called off to read a letter from an unknown, but valued friend in Scotland, who, having glanced at the divisions that are rending the Established Church [Presbyterian] of Scotland, remarks: "The slender remains of the ancient Scottish Church are beginning to attract attention. We are but a small body, but, being united and at peace, it is to be hoped that the blessing of God will rest on us, and show to all that we were not mistaken in supposing our strength to be in patience and confidence. Many are now joining the communion of the Church, and many more are beginning to study her principles, and to understand her claims." And again he adds, "From your * * * paper, 'The Churchman,' I can perceive that true Catholic principles are both understood and appreciated, on your side the Atlantic. In a word, some great crisis is probably approaching, for in every quarter of the globe, where the Church is known, a better spirit would appear to be simultaneously actuating her members." And again, another friend, personally a stranger to us, from the heart of New England, writes: "But once more I have the most assured belief that every influence will be turned and directed to bring on the time, that this age shall witness, when the Church Catholic shall be one with Christendom. The signs multiply. A spirit is abroad unseen; and angel ministries. Contradictions will be destroyed with error, and the anomaly of Protestantism removed."

Is it rash to say, that besides watchfulness and prayer, one thing only is needed on the part of Christians, to abolish divisions, and restore unity to the Church of Christ? The thing needed is, that Christians should remember that they are men, and that they are *but* men. If they remember that they are men, they cannot pin their faith to an existing Church which erects herself as the judge of controversies, on points which the Catholic Church has never decided, and so determines, where the Church Catholic has not determined, the sense of Holy Scriptures before she permits her children to read them. If they remember they are but men, they cannot but thankfully accept the paternal guidance of a Church which preserves for them all the truth which the Church Catholic has ever declared to be essential faith, freely gives them the Holy Scriptures, and invites them, like the ingenuous Bereans, to try by them the teaching of her ministers.

We will not, however, mar the peaceful feeling which we have aimed to excite, but conclude by reverting to the truly Catholic work, the title of which we have placed at the head of these remarks, and remind our readers, that if they would be true to their Church, and hasten the crisis which she, in the gracious purposes of God, may, in her sphere, be destined to accomplish, they must not be above encouraging, to the utmost of their abilities, the smallest agencies which the good providence of God puts within their reach. They must *buy* and *read* such books as "Sutton on the Sacrament," (as beautifully printed as any that has issued from the New York press,) and others of like kind, which the Messrs Appleton, with an enterprise creditable to themselves and most auspicious of good to the country, are giving to the public. Nor this only, but every other agency of the press which looks to the same end. And none more worthy of encouragement than

THE CHURCHMAN'S LIBRARY,

to which a correspondent (whose communication we have received while writing this paragraph) begs us to call the attention of Churchmen, "and *urge* upon them the necessity and advantage of giving it a *liberal* and *prompt* support, as the only way in which they *can* get the reading of many works, invaluable, but almost inaccessible, from their scarcity and great price." We have done, we will do what we can; but all this will be nothing, unless every individual Churchman feel his own responsibility, and strive to promote the same good and glorious cause.

Correspondence and Remarks *relative to the recent attempt to exclude Unitarians from the Young Men's Bible Society.* Cincinnati: Shepherd & Stearns.

In the Churchman of the 27th ult., we gave an outline of the facts brought to view by the above pamphlet. The sum is, that the Young Men's Bible Society of Cincinnati appointed a Unitarian as one of their speakers at a public meeting. Whereupon six ministers of Cincinnati, members of the Society, of whom two belong to our own Church, two are Presbyterians, one a Methodist, and another a Baptist, sent a letter of remonstrance to the Young Men's Bible Society, announcing that they could give them neither countenance nor support, so long as they allowed Unitarians to be officers of their society, and speakers at their meetings. This step they justified by a reference to the precedents of the "Parent Society."

In our former remarks we expressed approbation of the *principle* on which the six (or rather fifteen) ministers recommended the Young Men's Society to act, and which they regarded as sanctioned by the precedents of the Parent Society. We now propose to point out a few inconveniences attending the operation of this principle in the American Bible Society, and show how they might be avoided in a society of divine institution.

1. In defining essential Christianity, the fifteen ministers have no vantage ground over their opponents. "We cannot agree with you," say the authors of the pamphlet, "in your interpretation of the Word of God." In other words, my interpretation is as good as yours, and that's an end of the matter. And again they say, "As interpreters of the Word of God we stand as equals." And is it not so? Both parties confess that each has an equal right to the Scriptures; both interpret them by their private reason alone; each measures the excellence of his own interpretation by his own sufficiency; and both hold (as is indeed most true) that they and all other professing Christians are equally fallible, and both hold, (as is palpably false,) that all professing Christians have the same right to expect the guidance of the Infallible Spirit, who is the author, not of divisions, but of unity.

2. One consequence of this confessed equality is, that the declaration of heresy is nothing more than the stigma with which a majority, in mere wantonness, brand a minority. Wantonness, we say; for what else is it when out of six *brother Christians* five are found to turn upon one, and rend him, for no other reason than that he does not agree with them touching the meaning of a document, to the possession of which he has an equal right, and for the interpretation of which he has equal qualifications? The authors of the pamphlet appeal to public sentiment against this absurd dictation of a majority: and we join them herein; for if to be in the minority is the proof of heresy, wo betide the Protestants!

3. Another consequence is, that the exclusion of the minority from offices of trust and responsibility is an act of arbitrary power. The fifteen ministers refer to the precedents of the Bible Society; but what right had the society to establish such precedents? Were not all the members equal? Had the first officers of the society a divine commission and warrant for their conduct? Did our Lord give a special promise to be *with them* always, even unto the end of the world? Nothing of the kind is pretended. There can be no other reason for the exclusion than that such was the will of the majority. With civil governments we have nothing to do: but is the multitude of necessity right in religion? Is the Holy Spirit promised to the majority of Christians? If so, the sooner we turn Romanists the better.

4. Another consequence is, that just occasion is given to the authors of the pamphlet, (and they are not slow to embrace it,) to undermine the grounds of faith by denying the *possibility* of certainty in regard to the essentials of Christianity. "Both parties," they argue, "cannot be right; *but we can* [the italics are their own] *each* be *wrong*; *and we probably are both of us partly right and partly wrong.* Whatever truth either party possesses, is, in all probability, but a faint approximation to the whole truth."

We might add, that the defining of one essential of Christianity obliges the American Bible Society either to admit that there are no other essentials, (an awkward admission for two at least of the six ministers,) or to proceed, and as heresies show themselves, define the opposite truths; an alternative which might make the official reports and proceedings of the Parent Society to be, in the course of time, as complicated a study as the archives of the Lateran and other councils of the Roman Church. But waiving this point, we confine our attention to the objections which the authors of the pamphlet have actually raised. They actually charge the fifteen ministers with arrogance and usurpation, for condemning them of "openly and professedly denying a fundamental doctrine of the Gospel;" and for refusing "directly or indirectly, by religious association or otherwise, to recognize or countenance their essential doctrinal error;" and they infer from premises common to both, that there can be no certainty in the Christian faith. And if indeed all stand on equal ground, if each admit the other (as in common charity he must) to be equally qualified for the interpretation of Scripture, and yet both parties arrive at contradictory conclusions, it does seem to us that both the charge and the inference are just.

But do not you also regard those who deny "the supreme divinity of our Lord" as fundamentally erroneous, and as out of the way of salvation? Yes, most assuredly; but mark the difference.

1. In the first place, we say that our Lord instituted a ministry for the forming, teaching, and governing of his Church, and promised to be with this ministry always, even unto the end of the world.

2. In the second place, we believe that our Lord gave the Scriptures to this Church, or those in communion with the ministry of the apostolic succession; and as the Scriptures were not intended, and not given for those out of the Church, it is obvious that they who *are* out of it, and have not its promises, cannot be qualified to understand and interpret them.

3. In the third place, we believe that men have been received into the Church from the apostolic times, by the profession of faith in a definite creed or symbol; that the creeds or symbols which obtained in the primitive Church, which can be traced to the apostles themselves, which have been accredited "always, everywhere, and by all," in Churches of apostolical succession, have been transmitted also to us: and we say that they are essential Christianity, not *because* we have inferred them from the Scriptures by our private reason—though it be true that we have so inferred them—but because they have been proclaimed to be so by the voice of the Catholic Church.

Now, whether these views are right or wrong, this is not the place to discuss. Suppose them to be erroneous, narrow, contemptible; yet we ask, can those who act upon them be charged with arrogance, usurpation, or an undermining of the ground of Christianity by resolving the certainty of faith into the doubtfulness of opinion? In declaring those to be heretics who deny the supreme divinity of our Lord, we do not rest on our private deductions from a rule which we allow them to hold in common with us, but we act on the authority of the Universal Church. Is this arrogance? In refusing to bestow on them offices of trust and responsibility, and to hold Church-fellowship with them, we act as the authorized guardians of a trust committed to our charge by the Head of the Church. Is this an act of arbitrary power? We profess to stand in the succession of the apostles' doctrine and ministry, and to belong to the society to which the guidance of the Holy Spirit was specially and exclusively promised in all things necessary to salvation. Is this to unsettle the faith or to afford the shadow of an occasion for the opinion so radically subversive of Christianity as that "*we can each be partly right and partly wrong*; and that whatever either party professes is in all probability but a faint approximation to the whole truth?"

In conclusion, we would merely ask whether the fifteen ministers would not more effectually, more consistently, and more honorably, gain their end, by openly avowing the indissoluble union of the Church and the Word of God, and circulating the Bible in connection with some such catholic expositor as the Book of Common Prayer?

Episcopal Visitation.—Bishop Onderdonk's appointments for Visitation have been changed by the addition of a second appointment for *Lansingburgh.*

The Rev. Louis L. Noble, and the Rev. Charles Aldis, Deacons, having removed from this Diocese into that of North Carolina, with letters of dismission, and been there received, have changed accordingly their canonical residences.

☞ Bishop Onderdonk's Lecture to Candidates for Orders, and Young Men expecting to become Candidates, intended to have been delivered on Sunday evening last, was postponed, in consequence of the inclemency of the weather, until Sunday evening, 18th inst.

A reference in the Episcopal Recorder of last week to the Churchman, draws from the latter the following explanation:—

In the Churchman of November 7, appeared an editorial article headed "Oxford Tracts—Charity Exemplified," which contained in the form of a communication from a correspondent, the following extract:

"What would you expect next? Already in the same diocese an applicant for admission as a candidate, backed by the canonical certificates in due form, has been repelled because it appeared that the applicant had declined joining a tee-total society, and absented himself from services where the Liturgy was dishonored: and if another bishop had not befriended him in another diocese, his views for the ministry would have been effectually defeated by those folks who huzza for liberality and moderation."

Under date of Gambier, December 9th, Bishop M'Ilvaine addressed a letter to us in relation to the above paragraph, the article from which it was taken, and other matters which he deemed relevant to the subject, the publication of which he requested in the Churchman, under his proper name and official signature. This letter propounded to us several interrogatories, designed apparently to imply a negation of the statement in the above quoted paragraph, but neither requested us to deny it, nor conveyed, in direct terms, the information that would enable us to do so.

On the 19th of the same month, we received this letter of the bishop, and in a reply of the same date, stated to him at length, and in respectful terms, our reasons for declining to accede to his request. In this reply we expressed our regret to Bishop M'Ilvaine, that he had not asked of us an explanation in regard to the article of November 7, or at least given us in direct terms such information as would enable us to correct the errors which he ascribed to it; assuring him at the same time, that "should he wish for information respecting the parties referred to, we should be happy to give him all in our possession:" assuring him also that "should he wish us to deny that an applicant for orders was rejected in the diocese of Ohio, on the ground mentioned in the Churchman, it would give us pleasure to publish the denial on his authority;" and adding, moreover, "that we were willing to publish any thing which was simply designed to remove a false impression, or correct an error of fact."

To this answer we received a rejoinder, dated "Gambier, January 2d, 1840," expressive of Bishop M'Ilvaine's regret that we had declined to insert his former communication, entering largely into several particulars which we forbear to specify, and concluding with a request that we would insert in our columns the whole correspondence.

In reply to this rejoinder, we stated to Bishop M'Ilvaine that his last letter was not such as to induce us to change the determination we had before expressed, and repeated the assurance before given, "of our willingness to remove any injurious impression, or correct any error of fact which the editorial article of November 7 may have been supposed to occasion or countenance, as soon as we were desired or authorized to do so by himself or any other person who felt aggrieved in the premises."

For reasons which we have stated to Bishop M'Ilvaine, and which, in our judgment, implicate his official dignity* and the honor of the Church, far more than the interests of the Churchman and its editor, we are unwilling to give this correspondence to the public through the medium of our columns; but if the Episcopal Recorder, the Western Episcopal Observer, or any other Church journal, will consent to publish it, we will, with Bishop M'Ilvaine's permission, furnish a copy of it to the editor or editors so consenting.

We have made no attack on the official proceedings of Bishop M'Ilvaine, nor have we knowingly misrepresented any occurrences that took place in his diocese: and if we have unwittingly done so, we hold ourselves ready to make all the reparation in our power as soon as Bishop M'Ilvaine, or any other responsible person, will enable us to do so, in a manner consistent with self-respect, with the respect which is due to our own diocesan, and a reasonable regard to the honor and welfare of the Church.

Without the wish to convey to the public an impression in regard to an unpublished correspondence which they have not the means to verify, we are yet constrained to say, that when the liberty of the press, within those limits which the existing laws of the Church permit, is apparently sought to be restrained, not by suasion and reason, but by intimidation and menace, it may be proper, (as we deemed it in penning the article headed "Romance of Gambier,") to use a freedom of expression which, under other circumstances, might be waived.

* It is stated in the Recorder, that one of the reasons which we assigned for declining to insert the letter of Bishop M'Ilvaine, was an unwillingness "to be brought into conflict with our superior." This quotation from our letter is not quite accurate; the expression which we used being "official superior." To decline a conflict with a "superior" would argue a conscious weakness of cause, or be an unworthy evasion of just responsibility; but for the editor of a weekly journal to decline in his own columns a conflict with an "official superior," writing in his official capacity, is an act which it requires little either of charity or perspicacity to resolve into different motives.

From the Gospel Messenger.

To the Rev. J. Dixon Carder,
Secretary, &c. &c.

My Dear Sir:—

I regret that your communication in the Gospel Messenger of the 20th inst. imposes on me the necessity of a reply. You join issue with me, however, on a point, which, though it would be satisfactory to my own mind, I very carefully stated in my letter to you as not the most important; and on which I am not willing that the question should exclusively turn. Yet from your letter the majority of readers would suppose that I declined the appointment solely on account of its expense. Still, I think I may venture to enter the lists with you even on this minor question of expense.

Allow me to premise that I had no design to convey a "wrong impression," and I endeavored that my letter should be kind and courteous, and free from all personalities. I hope ever to do so.

You are pleased to say that "it will be seen that the service asked of Dr. Proal, was to solicit funds, without other expenses incurred by him on the part of the Committee than the postage of a few letters." Now, sir, by referring to the second resolution of your circular, it will be seen that the "local correspondents" were "to solicit in the name of the Committee from every rector or minister of a parish * * * a contribution for Domestic Missions * * *; *such solicitation to be made by letter*, and also, THROUGH SUCH PRIVATE INTERCOURSE AS MAY BE HAD." The sixth resolution provides "that the incidental expenses of the correspondents for postages, '&c.,' be paid by the Treasurer." Evidently contemplating some other expenses, (beyond the postages,) included in an absorbing '*&c.*' In a note you add, that "your [my] draft for expenses incurred under the sixth resolution, will be duly honored;" assigning no limit or mode of expense. Such are the terms of the appointment, with reference to the expense, which you deem so trifling.

Let us now, by a little calculation, estimate the probable amount of expense. Twenty parishes were assigned me as my sphere of operations. Had I written but one letter to each, and received one in return, the aggregate expense would not have been less than $5; in itself a trifle compared with the thousands of dollars of which the Committee are in receipt. But if it be considered that the first resolution of the circular contemplates the appointment of "local correspondents," one in every diocese containing twenty-five parishes or under; and in larger dioceses one for every twenty or thirty parishes," our five dollars must be many times multiplied. We have in the United States, at a moderate computation, 1200 parishes. If these were allotted in parcels of 20 each to "*local correspondents*," we should have 60 of these agents authorized to draw on the funds of the Committee for a gross sum of $300; providing their correspondence were confined to a single letter to each parish. But if they should think proper to make their agency include "*such private intercourse as may be had*," they might each make a pleasant summer excursion at an expense of at least $25 each to the Committee, making an aggregate expenditure of at least $1500; a sum that would support six self-devoted and self-denying missionaries for a whole year, in any of our Western States or Territories.

But to fall back upon the smallest sum, i. e., $300, which, in the eyes of gentlemen who handle *thousands*, is so small a matter—the mere "postage of a few letters"—be it remembered that this is to be added to some other sums, appropriated for other than strictly missionary purposes. And this is the lowest estimate possible. In most cases it would be quadrupled, giving us an expense for the whole Church of $1200. And I wish particularly to call the attention of the Church to these items, that in consenting to swell the aggregate by the mere 'postages' of local correspondents we may act understandingly.

By a reference to the Report of the Treasurer of the Committee for Domestic Missions, for 1840, I find the following items, viz:

To cash paid salary of Sec. & Gen. Agent,	$2,000 00
" postages,	421 15
" travelling expenses of Sec.*	91 35
" stationary, office furniture, fixtures, and sundry small items,	158 07
" For rent, fuel, and taking care of office,	238 00
" Salary of Assistant in the office,	600 00

Thus we have an aggregate of $3,508 57 not one cent of which is, strictly speaking, applied to the propagation of the Gospel. Now if we add the small item for the "postage of a few letters," by the "local correspondents," say $300, then the amount is increased to $3808 57; or if we take the larger sum of possible or probable expenditure, to cover "such private intercouse as may be had," of say $1500, then we have, as the contingent expenses of the Domestic Committee, $5,008 57, and if the expenses of the Foreign Committee are equal to this, we have then in round numbers, $10,000, expended by the two Committees for contingencies, before a single dollar is applied to the missionary work. With such a formidable amount of expenditure, *preparatory* to the missionary work, strictly so called, does it not behoove every true-minded Churchman to ask himself if he is willing by any act of his to contribute to swell the sum?

I have now, I think, shown you, my Rev. brother, that even on the minor consideration of *expense*, these agencies are too costly to be continued by the Church. The change in the missionary organization in 1835, was hailed by the Church as an omen of good. The want of completeness in the work, though felt by many,—felt deeply—was not allowed to dampen the zeal of Churchmen, or stint their liberality, in the hope that another General Convention would perfect what the former had so auspiciously commenced. This hope expired with the close of the General Convention of 1838. Want of confidence in the system has been manifested by a failure in the funds: and, my word for it, if the General Convention of 1841 does not bring back the Church to a still more primitive organization, there will be a still ampler manifestation of disappointment. The Churchmen of these United States are as intelligent as they are forbearing; and I have mistaken their character, if Laity and Clergy do not speak in a voice of thunder, on the continuance of a system which is regarded as an incubus on the body ecclesiastical.

But, Rev. Sir, you state, "I [you] am not aware of any general principle which prevents the Committee, who must have funds, from asking for them." I repeat my regret that the pressure of professional duties, growing out of the care of a large cure, and the additional services in which I am wont to be engaged during this holy season, prevent my entering as fully on this branch of the question as I wish to do, although you have waived the discussion of the points it involves.

But I know of no authority possessed by the Committee to interfere with the regular parochial organization of the Church in this country. I do not know how others look upon this matter, but I am free to acknowledge that I should esteem it a wanton interference with the rights of my diocesan, and with my own independence, if any clerical brother should presume, even under the authority of the Committee, to dictate or prescribe to me my duty in any given question; and a much more gross departure from Christian courtesy and propriety to address himself to the lay members of my congregation, on my supposed lukewarmness or delinquency on the subject of his agency. I do therefore, before the Church, protest in the most solemn manner against any such interference in the concerns of my parish. The gentlemen of the Committee are reverend and honorable men; and far be it from me to impeach their motives or their conduct. Yet I may be allowed to question their power or authority to create, as it were, 60 archdeacons, throughout the length and breadth of our Church, who shall exercise a supervision over their brethren, in some 20 or 30 neighboring parishes, in all that relates to the cause of Domestic Missions. Disguise it as you will, call them agents, secretaries, assistants or local correspondents, they are still clothed with authority to urge the subject in those parishes, against the wishes, perhaps in opposition to the plans, and frustrating the efforts of their respective rectors; and if the pastor is not as pliant as they could wish, they may appeal by letter, or "by such private intercourse as may be had," to his people. I can recognize no such authority in the Committee. I know of no record where such powers are delegated to them, and for one, I will resist to my latest breath all attempts at its exercise within my parochial cure.

I might proceed to ask, what is expected of the parochial clergy, from the very nature of their position, on this subject, if it be not to stir up their people to a sense of their obligations and duties to disseminate Gospel truth, on the broad ground of Christian love? And, if correspondence from abroad is necessary to stimulate this action, what is the duty of the Secretary and General Agent, and the Assistant, if this be not included? What "local correspondent" could have more influence?

But sir, I forbear. I have neither time nor inclination for controversy. I have arrived at that period, when I am admonished that my highest ambition should be—I trust it is—to be found faithful in the trust committed to me, and to live thus in constant preparation for my last change. Moreover, I love to cherish the kindest feelings of brotherly regard and confidence with all men, to which the ire of controversy is not congenial. I am aware that opposition to the powers that be is an ungracious and unpopular task, and yet in the cause of my divine Master and his holy Church, I am willing, if needs be, to follow to the stake of martyrdom.

I am gratified, however, in being able to add, that I have received from various quarters, letters approving the views contained in my former communication, and thanking me in the most flattering terms for having given them to the public.

I beg to assure you, my Rev. brother, that in these views I have no personal feeling towards yourself, but of the highest consideration and regard, and have acted only on what I conceive general principles, and beg to subscribe myself, therefore, still

Very respectfully and affectionately,
Your friend and brother,
P. A. PROAL,
Trinity Church Rectory, Utica,
W. N. Y., March 22, 1841.

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* In 1839 the travelling expenses amounted to $306.

TO THE CLERGY AND LAITY OF THE DIOCESE OF NEW YORK.

Brethren:—The mournful dispensation of Divine Providence, hitherto without precedent, which has deprived our country by death of its Chief Magistrate, has not, I trust, failed to produce in our hearts impressions of a deeply solemn nature. To those whose faith embraces the wise ordering, in all things, of the High and Mighty Ruler of the Universe, an event of such moment to a nation cannot, consistently with the dictates of sound reason, be suffered to pass without leading to reflections of the most serious kind. Nor can we, as Christians, regard any impressions resulting from it, as at all adequate to the demands of our religion, which do not embrace a full recognition of the hand of GOD therein manifested, and a deep solicitude, in the spirit of the true faith and devotion of the Gospel, to have it overruled to the best interests of our beloved country, and to the spiritual and eternal welfare of its citizens. Therefore, brethren, I affectionately commend the mournful subject to your heartfelt religious consideration. Ponder it well as a dispensation of Divine Providence, which, rightly received, may be surely expected to be, by His blessing, fruitful of good; but neglected, or lightly treated, or profanely abused, must increase our personal and national guilt and punishment. Let it be a call to you to consider your way, as individuals, as members of the Church, and as citizens of the Commonwealth. Let it lead you to increased prayer that GOD would open the hearts of all orders of men among us to a just sense of their responsibility to Him for fidelity in every department of duty and obligation which may rest upon them; and a personal realizing, each one for himself, of the solemn suddenness with which the call may come to the great account that all must render to Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid." Nor let me forget to commend to your affectionate intercessions with that Merciful GOD and Heavenly Father, who has taught us in His holy word that He does not willingly afflict or grieve the children of men, the bereft family of the venerated individual for whose loss our nation mourns.

In the humble hope of contributing, by the divine blessing, to our so regarding and receiving this melancholy dispensation that it may be promotive of both public and personal improvement, I would that the diocese should observe, on occasion of it, a solemn day of humiliation and prayer. Appropriate services will be seasonably set forth for its observance, and my reverend brethren the clergy are affectionately requested to endeavor, with GOD's help, to direct their several portions of the flock committed to our charge, to such a practical religious view of the occasion as befits its high and solemn import.

The day which I recommend for this purpose, is Friday the 23d of the present month of April, unless some other day should be appointed for similar observance by the civil authority; in which event, the latter will be substituted.

Soliciting the union of your prayers with mine that this and all our doings may be blessed to the advancement of GOD's glory, the good of His Church, the welfare of the nation, and the spiritual and eternal benefit of its citizens, I remain,

Dear Brethren,
Your affectionate Diocesan,
BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.
New York, April 5, 1841.

INTELLIGENCE.

The Rev. Silas Blaisdale has transferred his diocesan connections from Connecticut to the Eastern Diocese, and has accepted an invitation to St. James' Church, Amesbury, Mass., where all papers and letters may be directed.

The Rev. W. H. Newman, rector of the Church of the Ascension, Wakefield, and of St. Paul's Church, Tower Hill, Rhode Island, has accepted an invitation to the rectorship of Christ Church, Westerly, in that State.

Bishop Griswold preached, last Sunday, in Clappville, and confirmed two persons.—*Christian Witness.*

The Church in India.—The Bishop of Madras, as we are informed by one of our own Bishops, thus writes, under date 14th of December last: "You will be gratified to hear that our beloved Church is arising like a great refresher in Southern India; and that, through Gods's blessing on the faithful labors of our Clergy, a pure, sound, genuine Christianity is making unquestionable progress throughout the country, wherever there is a chaplain or missionary."

On Sunday, the 28th of March, Bishop Onderdonk confirmed twenty-six persons in St. James Church, and in the evening of the same day, thirty-eight in St. Andrew's Church, of this city.—*Banner of the Cross.*

Ammi Rogers.—This individual has not yet ceased to render himself as unenviably conspicuous, as he has made himself odious to all who know his real history. We have more than once been compelled in duty to put the public on their guard against this person, whose smoothness of manner often leads unsuspecting people to believe that he has been a persecuted man. He is now, we understand, busy in Oswego county, selling his books in the retired parts of that district, and representing himself as a clergyman of the Church.

Confirmation.—Bishop De Lancey held a confirmation in Trinity Church, Geneva, on Sunday morning, March 28th. Prayers were read by the Rev. Mr. Bourns, who read the lessons, and the preface in the confirmation office by the Rector, the Rev. P. P. Irving. The Bishop preached, and confirmed 11 persons.—*Gospel Messenger.*

The Rev. B. B. Killikelly, by the advice and consent of the vestry of St. James' parish, left here last week on a visit to the Atlantic cities, and thence to England, on a mission connected with the interests of religion, science, and literature. Previous to his departure the president and trustees of the Vincennes University conferred upon him as a testimonial of their high regard for his talents, learning and piety, the honorary degree of D. D.—*Vincennes (Ia.) Gazette, of March 13.*

Ordination.—Mr. James M. Putney was admitted by Bishop Smith to Deacons' orders in Christ Church, Lexington, on the fourth Sunday in Lent, March 21st, 1841. The candidate was presented by the Rev. Mr. Berkly, morning prayer was offered by the Rev. Mr. Winthrop, and the sermon preached by the Bishop.—*Western Episcopal Observer.*

From the Galveston Courier.

At a meeting of the citizens of Galveston, friendly to the establishment of a Protestant Episcopal Church, in said city, held at the Court House on Saturday, the sixth day of February, 1841, the Hon. R. D. Johnson was called to the chair, and Mr. R. Rose appointed Secretary.

On motion, it was unanimously

Resolved, That a Protestant Episcopal Church be permanently organized in this city, to be known by the name of the Trinity church of Galveston.

Resolved, That the vestry of said church shall consist of at least seven and not more than sixteen persons, of whom five shall constitute a quorum to transact business, together with the rector, if any there be at the time. Said vestry shall be elected annually by the members of the Church, and the subscribers to the support of the same, on each Easter Monday, or on an appointed day as near that time as convenient, and shall continue in office for one year, and until their successors are chosen.

Resolved, That the following named gentlemen constitute the vestry of said church until next Easter Monday, and until their successors are elected, viz:—A. J. Yates, R. Rose, R. D. Johnson, E. A. Rhodes, S. B. Teats, J. Butler, O. Farish, T. Robinson, G. Ball, J. D. Groebeeck, A. A. M. Jackson, J. M. Seymour, J. H. Walton, S. Southwick, C. Power, and Levi Jones.

On motion, the meeting adjourned.

A meeting of the Vestry was thereupon called, and A. J. Yates, Esq., was called to the chair, and R. Rose appointed Secretary. Present, Messrs. Yates. Rose, Johnson, Butler, Farish, Jackson, Southwick, and Teats.

On motion, Messrs. Power and Yates were elected Wardens.

The following resolutions were thereupon unanimously adopted.

Resolved, That the Rev. B. Eaton be, and he is hereby urgently requested to accept the Rectorship of the Trinity Church of Galveston.

Resolved, That the unprecedented depreciation of our currency, and the unparalleled scarcity of money, deprive us of the power of acting as we wish in promoting the sacred cause of Religion amongst us, and of the Trinity Church now established in this city, but that we hereby pledge ourselves to use our best efforts towards forwarding whatever plans may be deemed most conducive to the interests of the same.

Resolved, That the Board of Foreign Missions of the Protestant Episcopal Church in the United States be, and is hereby respectfully solicited, to extend to us all the aid it can possibly afford for the ensuing year, at the expiration of which time we hope our affairs will so improve as to enable us to contribute liberally to the support of this church.

Resolved, That the Rev. Mr. Eaton be, and he is hereby authorized and respectfully requested, to raise a fund in any and every way he may deem proper for the purpose of erecting a church, parsonage, &c., for said Trinity Church in this city.

Resolved, That the unanimous thanks of this Vestry be tendered to the Board of Foreign Missions of the Protestant Episcopal Church of the United States, for having favored us with the ministrations of the Rev. Mr. Eaton.

Resolved, That copies of the proceedings of this meeting, organizing the church and of the vestry, be forwarded to the Board of Foreign Missions of the Protestant Episcopal Church of the United States, and to the Rev. Mr. Eaton.

Resolved, That R. D. Johnson be requested to notify the absent members of the vestry of their election.

Resolved, That A. J. Yates be appointed to prepare an Act of Incorporation for this church, and forward the same to congress for the purpose of procuring its immediate passage.

Resolved, That J. D. Groesbeeck be appointed Treasurer of this Board, and be requested to collect such moneys as may have been subscribed in this city for the Protestant Episcopal Church.

On motion, the meeting adjourned.

ROBERT ROSE, Secretary.

The approaching Anniversary of the Schools in union with the New York Protestant Episcopal Sunday School Society, on Thursday, April 15th, will be celebrated in three churches, viz., *Christ Church*, at 10 o'clock, A. M.; *St. Thomas' Church*, at 2 o'clock, P. M.; and the *Church of the Epiphany*, at half past 4 o'clock, P. M. The several schools are assigned by the Board of Managers, as follows:

TO CHRIST CHURCH.

1. Trinity Church; 2. St. Paul's Church; 3. St John's Chapel; 4. Christ Church; 5. Grace Church; 6. St. George's Church; 7. Zion Church; 8. St. Philip's Church; 9. Church of the Holy Evangelists; 10. Church du St. Esprit.

The above are requested to be at Christ Church at or before half past 9, when the schools will be conducted to their respective seats.

TO ST. THOMAS' CHURCH.

1. St. Luke's Church; 2. St. Thomas' Church; 3. Church of the Ascension; 4. St Clement's Church; 5. St. Peter's Church, including Eighth Avenue School; 6. Calvary Church; 7. Church of Annunciation; 8. Factory street School; 9. Thompson street Schools; 10. Spring street Schools, and the Churches in the 12th Ward.

The above are requested to be at St. Thomas' Church at or before half past 1, when the schools will be conducted to their respective seats.

TO THE CHURCH OF THE EPIPHANY.

1. St. Mark's Church; 2. St. Stephen's Church; 3. All Saints' Church; 4. Church of the Epiphany; 5. Church of the Nativity; 6. St. Bartholomew's Church.

The above are requested to be at the Church of the Epiphany at or before 4 o'clock, when the schools will be conducted to their respective seats.

The children will sing the 17th Hymn. *Tune*—Arlington.

The Superintendent of each school is requested to see that the Committee of Arrangements at the Church which his school is to attend, be informed, some time before the school arrives, what number of teachers and scholars is in attendance.

By order of the Board of Managers.

A. W. O. SPOONER, *Secretary.*

P. S. If the weather should prove unfavorable, the celebration will be postponed to the *first fair week day.*

A similar celebration of the Sunday Schools of Brooklyn is to take place in St. Ann's Church, in that city, on Wednesday, 14th inst.; service to begin at half past 3 o'clock, P. M.

CALENDAR.

APRIL.

11. EASTER-DAY.
12. Monday in Easter Week.
13. Tuesday in Easter Week.
18. First Sunday after Easter.
25. Second Sunday after Easter, and St. Mark the Evangelist.

MAY.

1. St. Philip and St. James, the Apostles.
2. Third Sunday after Easter.
9. Fourth Sunday after Easter.
16 Fifth Sunday after Easter, or Rogation Sunday.
17.
18. } Rogation days.
19.
20. THE ASCENSION OF OUR LORD JESUS CHRIST.
23 Sunday after Ascension Day.
30. WHITSUNDAY.
31. Monday in Whitsun-Week.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Sunday next before Easter, April 4, confirmed 59 in St. Mark's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St John's Church, *Troy*; 4 P. M. Lansingburgh, *Rensselaer county.* Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county.*

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county.* Tuesday, 18, Stillwater, *Saratoga county.* 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county.* Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany*; 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* 7, Lansingburgh, *Rensselaer county*, Institution. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James' Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.*

St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county*, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ORPHAN ASYLUM.

The Orphan Asylum Society propose holding their Anniversary on Thursday, the 15th inst., (at the City Hotel,) at 11 o'clock; when the children will go through their usual exercises. The report will be read at 12 o'clock. Subscribers, and all interested for the Orphans, are respectfully requested to attend. Should the weather prove unfavorable, the meeting will be held the next fair day.

THE SUNDAY SCHOOLS

Of the Protestant Episcopal Church of the city of Brooklyn, will celebrate their First Anniversary, in St. Ann's Church, on Wednesday, April 14th, at half past 3 o'clock, P. M. The children will sing the 17th Hymn in the Prayer Book, to the tune of Arlington.

Brooklyn, March 30, 1841.

N. YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers will meet at the Sunday school room of St. John's Chapel, on Tuesday evening next, the 13th inst., at half past seven o'clock.

WM. H. BELL, Sec'y.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will hold their regular meeting at the Sunday school room of St. John's Chapel, on Tuesday next, the 13th inst. at 8 o'clock, P M.

P. E. F. McDONALD, Sec'y.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A Sermon will be preached before this Society, in St. Paul's Church, on Sunday evening next, the 11th inst., at half past 7 o'clock; and a coillecton taken up in aid of its funds.

The Anniversary of the Society will be held in Christ Church, on Monday evening, the 12th inst., at half past 7 o'clock. Several addresses will be delivered, and a collection taken up.

ACKNOWLEDGMENTS.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donation for the Poor—

Through Swords, Stanford & Co, from E, $5.

Further donations, of which there is great need, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; 111 Nassau street, or at the residence of the Missionary.

JESSE POUND,
April 7th, 1841. 26 Vandam street.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since January 1st, 1841.

From Rev. J M Forbes, Rector of St Luke's Church, $51 41, Thomas Otis, ann subscription, 50, F. Schurchardt 20, Wm H Townsend 5, Wm H Aspinwall 25, Philip Dater 10, C N Rowland 10, G G Van Wagenen 10, Rt Rev B T Onderdonk 10, Wm M Benjamin 10, H J Cotheal 10, N B Smith 10, Thos L Moore 10, O Camman 25, A Stewart 10, Rev J Pound 10, C R Swords 10, M Hoffman 25, L M Hoffman 25. Total, $236 41.

LEWIS PHILLIPS, Treasurer,
At the office of the Howard Insurance Co.,
No. 54 Wall-st.

ASTORIA INSTITUTE,
For the Education of Young Ladies.
REV. J. W. BROWN, A. M. RECTOR.

THE summer term will commence on Monday, May 3. Applicants for admission will please address the Rector at the Institute.

Astoria, April 2, 1841. 2t

YOUNG LADIES SCHOOL, LITCHFIELD, CT.

MISS J. H. JONES will open a School for a *limited* number of scholars in this village, Wednesday, May 5th.

The boarding department being restricted to six or eight in number, will commend the plan to all who justly fear the influence of associations in large establishments, while a few daily pupils, it is believed, will have a tendency to keep up an emulation, which might languish in a school of an entirely domestic character.

Presenting peculiar advantages for physical education, an aspect of unrivalled neatness, great beauty of scenery, with an almost entire seclusion from business, few locations it is believed present so favorable a combination of circumstances for an object of the kind proposed, as Litchfield—the objection to its remote inland situation, being obviated by its present easy access in a few hours by rail road communication with New York.

The demonstrations of public confidence Miss Jones has received, in being called to organize and control a large Academy in the city of Rochester, subsequently resigned at the solicitation of several gentlemen of the highest standing in Geneva, Western New York, for the exclusive instruction of their own daughters, will evince her practical familiarity with the most liberal courses of instruction in the leading institutions of the country.

Most of the references are gentlemen who have confided young ladies to her care—the remainder familiar by residence with her qualification as a teacher.

TERMS for instruction in the English branches and board, including all contingencies, $175 per annum. Music, Languages, and Drawing, *extra.*

REFERENCES.

Albany: Dr. Wm. B. Sprague.
Union College: Prof. A. J. Yates.
Geneva: Henry Dwight, Gen. Swift, Hon. J. Sutherland, Judge Whiting, William Clark.
Litchfield: Hon. Truman Smith, Hon. Seth P. Beers, Dr William Buel.
New York City: Charles Butler, Esq, Meigs D. Benjamin, Dr. Vermilye, of the Collegiate Churches. 6t$ Litchfield, March, 1841.

"THE CHURCH OF ENGLAND AND IN AMERICA COMPARED."

FOR SALE by Swords, Stanford & Co., D. Appleton & Co., Broadway; at the Churchman Office, 111 Nassau street; and at the Depository, 28 Ann street. April 3—3t.

SCHOOL NOTICE.

THE FEMALE DEPARTMENT OF ST. LUKE'S SCHOOL will be opened on the first Monday of May next, under the superintendence of a Lady eminently qualified for that station. Circulars will be issued in a few days. 2t April 3.

WINLOW'S REMAINS.

WILEY & PUTNAM have in press, and will very shortly publish THE SERMON AND LITERARY REMAINS OF THE REV. BENJAMIN DAVIS WINSLOW, A. M., with a Sketch of his Life and Character; by the Rt. Rev. George Doane, D. D., LL. D., Bishop of N. Jersey. 3t April 3.

A LADY, a communicant of the Episcopal Church, wishes a situation as Teacher in a Lady's School, or as Governess in a private family. She is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Address Rev. J. W. Brown, Astoria, L. I, or the Editor of the Churchman. March 31. 3t$

THE SPRING SESSION of the Rev. H. Adams' Select School, limited to Eight Boys, commences at Easter. Circulars, and any information in relation to the establishment, may be had on application to the Principal, at Saugerties, Ulster county, N. Y.; or at the Office of the Churchman, 111 Nassau street, New York City. Saugerties, March 20, 1841.

SUTTON'S MEDITATIONS ON THE SACRAMENT.—This day is published, elegantly printed on fine white paper, beautifully ornamented, Godly Meditations on the most Holy Sacrament of the Lord's Supper, by Christopher Sutton, D. D, late Prebend of Westminster, with a preface by John Henry Newman, B. D., of Oriel College, Oxford.

This volume forms the fourth of their beautiful series of Devotional Works, now in the course of publication, which have received the unqualified approbation of the Church. D. APPLETON & CO.
April 3. Publishers, 200 Broadway

BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate engravings, the frontispiece being a representation of *Christ Blessing the Bread.* The binding is in Turkey morocco and calf, plain and extra gilt.

The publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church to their new edition of the Common Prayer Book, (date 1841,) and solicit a comparison with any other.

Published and for sale by
H. & S. RAYNOR, 76 Bowery,
and may be had at the principal Bookstores.
April 3. 6:$

MISS ADRAIN'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
At Jamaica, Long Island, New York.

MISS ADRAIN, having been engaged for some time past, in teaching a Day School in the village of Jamaica, and having met with much success and encouragement, purposes to open a Boarding School for Young Ladies on the first Monday of May next. The course of studies will embrace all the branches of a complete English education, with such of the ornamental branches as Parents or Guardians may desire.

The village of Jamaica is situated in a pleasant and healthy part of the Island, within twelve miles of the city of New York, with a constant and ready access by rail road and public stages; and enjoying the benefit of Churches of different denominations, affords an eligible situation for a Female Seminary.

There will be two sessions in the year, of twenty-three weeks each, commencing on the first Mondays of May and November respectively.

Terms for Boarders.

Board and English Tuition, Washing, Fuel, &c., from $150 to $200 per annum, payable quarterly.

Extra charges for the Modern Languages, Music, Drawing and Painting, are regulated by the teachers in those branches.

References.

Prof. Anthon, Prof. M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons: W. W. Phillips, D. D., Thomas De Witt, D. D., William James Macneven, M. D., Hamilton Fish, Esq., David W. Wetmore, Esq., William Forrest, Esq, George Long, Esq., 114 Fulton street., Abraham Van Nest, Esq.,—*New York City.*

Dr. Janeway, Dr. McClelland, Joseph Griggs, Esq., Robt. Adrain, LL. D., late Professor of Mathematics, Columbia College, N. Y.—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I. Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq,—*Jamaica, L. I.*

April 3. 3t$

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

SUBSCRIPTIONS received at this Office for the CHURCHMAN'S LIBRARY, to be published under direction of the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of New York, and the Rt. Rev. George W. Doane, D. D, Bishop of New Jersey, by
RICHARD & GEORGE S. WOOD.
March 27.

THE NATURAL HISTORY OF SOCIETY.

THIS day published, The Natural History of Society, in the Barbarous and Civilized State. An Essay towards discovering the Origin and Course of Human Improvement. By W. Cooke Taylor. LL. D., &c., of Trinity College, Dublin. Handsomely printed on fine paper, 2 vols. 12mo.

"A most able work, the design of which is to determine from an examination of the various forms in which society has been formed, what was the origin of civilization, and under what circumstances those attributes of humanity, which in one country become the foundation of social happiness, and in another perverted to the production of general misery. For this purpose the author has separately examined the principal elements by which society, under all its aspects, is held together, and traced each to its source in human nature. He has then directed attention to the development of these principles, and pointed out the circumstances by which they were perfected on the one hand, or corrupted on the other."

"We perceive by the preface that the work has had throughout, the superintendence of the very learned Archbishop Whately."—*Literary Gazette.*

D. APPLETON & CO.
April 3. Publisher, 200 Broadway.

NEW BOOKS FROM LONDON

RECEIVED per last arrival, and for sale by
D. APPLETON & CO.
Importers and Publishers,
200 Broadway.

The Roman Schism—illustrated from the Records of the Catholic Church, by the Hon. and Rev. A. P. Perceval, B. C. L. 1 vol. 8vo.
A General View of the Doctrine of Regeneration in Baptism, by the Right Rev. Christopher Bethell, D. D., Lord Bishop of Bangor, 1 vol. 8vo.
The Life of Archbishop Laud, by Charles Webb Le Bas, M. A., 1 vol. 12mo.
Primitive Traditions, Recognized in the Holy Scripture, a Sermon by the Rev. John Keble, M. A., Professor of Poetry in the University of Oxford, 1 vol. 8vo.
A Verbal Paraphrase of St. Paul's Epistle to the Roman's, with Brief Illustrations from Scripture and the Fathers, by Edwin Bosanquet, M. A., Oxon. 1 vol. 8vo.
The whole Works of Richard Graves, D. D., late Dean of Ardagh and Regius Professor of Divinity in the University of Dublin, now first collected, with a Memoir of his Life and Writings, by his Son, Richard Hastings Graves, D. D., in 4 vols. 8vo.
☞ List to be continued. April 3.

To Trustees of Churches and others.

ORGANIST.—The advertiser, a competent person of many years experience, is desirous to obtain a situation as an Organist, would have no objection to the country. Where the music of the Church is a particular consideration to be well performed, the advertiser flatters himself, to be able to give good and satisfactory services. Respectable references given, and the emolument a secondary consideration.

A line addressed to B A C H, care of Messrs. Lindle & Co., 1 St. John's Lane, New York, will meet with attention. March 27—3t$

BOARDING SCHOOL FOR BOYS, at Ridgefield, Fairfield county, Conn., by SAMUEL S. ST. JOHN, A. M.

The Summer Session of this School will commence on Monday, May 3d. Circulars, and references to patrons in the city, may be obtained at Mrs. Maguire's, 293 Broadway, also an interview with the Principal after April 7th. Terms from $110 to $130 per annum. March 27.

TEACHER WANTED.—A competent classical and mathematical Teacher is wanted for a respectable Institution in the country, fifty miles from this city. Applicants can hear particulars by applying to Rev. E. D. Barry, D. D. No. 45 Murray street. He must be a single gentleman, and the preference will be given to a Churchman.

New York, April 3, 1841.

ST. MARY'S HALL,
Green Bank, Burlington, New Jersey.
THE BISHOP OF NEW JERSEY, PATRON.

THE Summer Term of this Institution will commence on the first day of May next. The charges per term of five months for boarding, lodging, fuel, bedding and towels, all English branches, Ancient Languages, and Psalmody, are $106.

Washing is charged at 50 cents per dozen. Music with use of piano, $15. French $7 50; Drawing $8, per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made.—

1. A deduction of ten per cent will be made on all bills of the second year, of fifteen on the third year; of twenty per cent on the subsequent years.

2. To those who send pupils for three or more years, leaving the time of their attendance to the several ornamental branches, to the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.

3. When more than three daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all their bills.

4. When more than five and less than ten pupils come from the same neighborhood, a deduction of fifteen per cent. on all charges will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of the pupils must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn, and the expenses charged.

Address the Rev. R. J. GERMAIN, Chaplain, Principal Teacher, and Head of the family, St. Mary's Hall, Burlington, N. J.

To the Friends of Christian Education in the Church.

ST. MARY'S HALL is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the development of the principles of the institution, and maturing and settling its plans.—He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall: and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen. But its training and its tendencies have always been and will always be in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrines of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters;

i. As a healthy and delightful residence, and a safe asylum;

ii. As a domestic institution, another home, in which pupils and teachers live together as one family;

iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;

iv. As a Christian institution, under pastoral and Episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held and taught to be the most desirable knowledge; and growth in grace, through sanctification of the Spirit, the great end of human life.

G. W. DOANE,
Bishop of New Jersey.
Riverside, Feb. 27, 1841.—5teow.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

POETRY.

For the Churchman.

The following lines were occasioned by the death of Mary Ann Boardman Schroeder, who died at St. Ann's Hall, Flushing, March 26, in the eleventh year of her age.

"IS IT WELL WITH THE CHILD?

Thou youthful band, from whose sequestered shades
Unsparing Death has snatched a lovely flower,
Oh! can ye say,—*'tis well* our loved one fades,
And dies, before the withering noon-tide hour?
No more, amid your peaceful, happy halls,
Is heard her voice, in music, mirth or prayer;
But lo! that voice more loudly to you calls,
From heavenly courts:—"To meet me *here*, prepare."

Ye faithful guides, instructors of her youth,
Who loved to mark her heaven-illumined face,
As,—meekly bending o'er the page of truth,—
Distilled on her young heart celestial grace;
Oh! *is it well*, that she no longer shines,
A star in your loved group, whose gentle light
Might lure some wand'rer to religion's shrine,
Where she you loved sought daily her delight?

Sisters beloved! whose infant feet she'd lead,
Full often to the shrine, where dwells her Lord,
And for you pray, that he the lambs would feed,
Preserve from dangerous foes that roam abroad,
And save in death,—the hour of greatest need;
Say, little ones, who now her loss deplore,
Say,—*is it well*, that she'll no longer plead,
And,—angel-like,—watch o'er you here no more?

Brother,—her only one for many years,—
By whom, each evening, at thy mother's knee,
She's knelt, from infancy, to offer prayer;
Her at thy side, no longer wilt thou see,
And the loved *voice* thou'lt miss, full often, there,
When from thy lips harmonious praises flow.
Oh! *is it well* that she no more will share
With thee, the sweet employment, here below?

And ye!—Oh, stricken parents,—bending low
Beneath the stroke, which laid her in the grave,
With scarce a warning,—sad, unlooked for blow!—
To ye I come, unwilling still to break
Grief's sacred silence;—softly and in tears,
Scarce murmuring—"*is it well* that she has gone,
Just as the buds, which graced her infant years,
Had opened on the full, clear light of morn?"

But list!—a voice, harmonious through the gloom
Of sorrow's night. I hear; in soothing strains
Responding—"*It is well.*"—E'en from the tomb,
What joy, what hope, for mourning souls remains!
A morning dawns,—a morn of endless light!—
The dark, cold grave is not your Mary's prison;
The stone, which hid your precious one from sight,
"Is rolled away," and she, indeed, "is risen."

Mary.

ANCIENT RELIGIOUS POETRY, SELECTED FOR THE CHURCHMAN.

"*De profundis clamavi.*"

George Gascoigne. Died 1577.

From depth of dole wherein my soul doth dwell,
From heavy heart which harbors in my breast,
From troubled sprite which seldom taketh rest,
From hope of heaven, from dread of darksome hell,
Oh gracious God, to thee I cry and yell:
My God, my Lord, my lovely Lord alone,
To thee I call, to thee I make my moan.
And thou, good God, vouchsafe in grace to take
This woful plaint
Wherein I faint:—
Oh, hear me then, for thy great mercy's sake!

Oh, bend thine ears attentively to hear;
Oh, turn thine eyes—behold me how I wail;
Oh, hearken, Lord, give ear for mine avail;
Oh, mark in mind the burthens that I bear!
See how I sink in sorrows everywhere;
Behold and see what dolors I endure;
Give ear and mark what plaints I put in ure;[*]
Bend willing ears, and pity there withal
My wailing voice,
Which hath no choice
But evermore upon thy name to call.

If thou, good Lord, shouldst take thy rod in hand,
If thou regard what sins are daily done,
If thou take hold where we our works begun,
If thou decree in judgment, for to stand
And be extreme to see our senses scanned,—
If thou take note of every thing amiss,
And write in rolls how frail our nature is,
O glorious God! O King! O prince of power!
What mortal wight
May then have light
To feel thy power, if thou have list to lower?

But thou art good, and hast of mercy store;
Thou not delight'st to see a sinner fall;
Thou hearkenest first before we come to call;
Thy ears are set wide open evermore;
Before we knock thou comest to the door;
Thou art more pressed to hear a sinner cry,
Than he is quick to climb to thee on high.
Thy mighty name be praised then alway:
Let faith and fear
True witness bear
How fast they stand who on thy mercy stay.

I look for thee, my lovely Lord, therefore;
For thee I wait, for thee I tarry still;
Mine eyes do long on thee to gaze my fill;
For thee I watch, for thee I pry and pore;
My soul for thee attendeth evermore;
My soul doth thirst to take of thee a taste;
My soul desires with thee for to be placed;
And to thy word, which no man can deceive;—
My only trust,
My love and lust,[†]
In confidence continually shall cleave.

Before the break or dawning of the day,
Before the light be seen in lofty skies,
Before the sun appear in pleasant wise,
Before the watch—before the watch, I say,
Before the ward that waits therefore alway,
My soul, my sense, my secret thought, my sprite,
My will, my wish, my joy, and my delight,
Unto the Lord, that sits in heaven on high,
With hasty wing,
From me doth fling,
And striveth still unto the Lord to fly.

O Israel, O household of the Lord,
O Abraham's sons, O brood of blessed seed.—
O chosen sheep, that fear the Lord indeed,—
O hungry hearts, feed still upon his word,
And put your trust in him with one accord!
For he hath mercy evermore at hand;
His fountains flow, his springs do never stand;
And plenteously he loveth to redeem
Such sinners all
As on him call,
And faithfully his mercies most esteem.

He will redeem our deadly, drooping state;
He will bring home the sheep that go astray;
He will help them that hope in him alway;
He will appease our discord and debate;
He will soon save, though we repent us late;
He will be ours if we continue his;
He will bring bale to joy and perfect bliss;
He will redeem the flock of his elect
From all that is,
Or was, amiss,
Since Abraham's heirs did first his laws reject.

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[*] Ure, use. [†] Lust, desire.

THE POVERTY EXISTING IN PARTS OF OUR OWN COMMUNION, A CALL UPON OUR SYMPATHY AND BENEVOLENCE, AS CHRISTIANS AND AS CHURCHMEN.

> "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. xii. 26, 27.

I am sensible that the appeal which I have to make to you this day may possibly be considered as somewhat extraneous to the ordinary course of congregational instruction; and I am sensible also that an impression *may* exist in some minds, that as connected with our recently formed Church Society, it must belong to matters entirely secular, or, at any rate, that it will involve no higher considerations than a question of pecuniary contribution. I confess myself desirous of making the discourse with which the offerings of this day will be preceded, to bear upon the pecuniary interests of that association; but I can assure you that I am still *more* anxious to take the present opportunity of putting the question of such contributions on a Church principle, as well as on a benevolent principle; and I would avail myself of the occasion to illustrate and enforce a duty urgently recommended to us both by the precepts and the example of St. Paul,—that duty, so much neglected, so little understood, of sympathy with our fellow-creatures, as forming the same religious communion, as being common members of one body, and that a spiritual one, the Church of which Christ himself is the head, and we "members in particular." Now, it is in reference to this especial relationship that St. Paul describes the bond by which Christians are united. The Church itself in several passages he defines as "the body of Christ." In that body believers are all to be accounted "members one of another," and in the text he more especially describes the sympathy or fellow-feeling which ought to pervade the whole community of members, whether in the prosperity or the affliction of any portion of it. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." We have much cause to dread that coldness, that selfishness of spirit, so prevalent in the world, and so ready to oppose itself to the spirit of the benevolent sentiments expressed by the apostle in the text. You will observe that this passage, whilst it would inculcate a fellow-feeling towards all who are in joy or sorrow, *concentrates* that feeling more especially towards them "who are of the household of faith," and enforces this benevolent principle upon the highest and the purest motives, namely, on this consideration, that all are members of the same spiritual body, of the same spiritual communion; in fact, that they are members of the body of Christ himself.

It is clearly and obviously one great purpose of the Gospel scheme of redemption to unite all those who are partakers of its benefits, in one happy and holy society. It is intended constantly to remind those who have a common hope of eternal bliss, who are here members of a common spiritual household, who are united under "one faith, one Lord, one Baptism," who are journeying on together to the same final home; in the mean time to "love as brethren;" to cultivate the utmost harmony of feeling, and the most affectionate interest towards each other; more especially in all things which concern their common religious advancement and spiritual welfare. But how different is the real aspect of the Christian world from these intended results of our holy faith! As yet how little have mankind been influenced by the kindly and benevolent precepts of Christianity! The body of professing believers is in all things the reverse of a well compacted and mutually sympathising family. Sectarian names, and party distinctions, are almost indefinitely multiplied; the nominal Church of Christ on earth is divided and subdivided on every controvertible point; nay, do not mutual hostilities, and mutual recriminations, and alienated affections, predominate, where all should be harmony, and unity, and peace? A condition such as this, every feeling and religious mind must deplore; but where shall we seek for the remedy? How shall the powers of man oppose evils which have attained so great a height, and mingled themselves with the very elements of human society? What can individuals hope to effect in such a case? They may, indeed, and they ought, to offer in the house of God, with deepest, sincerest devotion, the beautiful prayer of our Liturgy, to be delivered from heresy and schism; and further, that all who "profess and call themselves Christians, may be led into the way of truth, and hold the faith in *unity* of spirit, in the bond of peace, and in righteousness of life." In their more private devotions, they ought to pour forth the earnest desires of their souls, that the God of peace and order would send forth His Holy Spirit to compose and calm the turbulence of these jarring and discordant elements; that He would promote in His own Church—redeemed and purchased by the blood of Christ—that spirit of unity, of subordination, and of love, which, as it will characterize the Church of Christ triumphant in heaven through all eternity, so should it be a distinguishing feature of the Church militant upon earth. It should be the earnest desire and object of every true follower and disciple of Christ, that the men of the world should be *compelled* to exclaim of those who form His own religious communion, what the Gentiles were compelled to exclaim of believers in the primitive times,—"See those Christians, how they love one another!" Now, so far as the believer's benevolence is exercised towards *all* who "profess and call themselves Christians," it must be of too general a character to satisfy his religious sympathetic feelings; for he sees much to deplore, much to disapprove; he must see many opinions practised and adopted which appear to him to be erroneous, many deviations from the "truth as it is in Jesus" many departures from the Apostolic order and discipline of the Church, as it was organized and appointed in the primitive times. For these he can only mourn and pray; for these he can only exercise the charity that hopeth all things, in regard to the final state of the Church on earth; the charity that suffereth long with human waywardness and imperfection; the charity that is kind to all. It is evident, therefore, from this view of the Christian world, that the sentiment contained in our text must be intended to apply to a *closer* sympathy and a more heartfelt interest than can be exercised in our days, towards all. It must be concentrated upon those who are our immediate fellow-worshippers; on those who profess the same doctrines, and who are united under the same Church polity and government. When St. Paul penned these words, the Church, notwithstanding the early introduction of some schismatical teachers, and some erroneous opinions, was still, strictly speaking, *one*, and undivided; no positive schism had been made in Christ's body. And from many passages in the Acts of the Apostles, we are led to observe that common spirit of sympathy and that common sentiment of affection which then pervaded the infant but fast growing community; and the text expresses these feelings in their fullest extent. The sufferings of one portion of the Church, it implies, should be felt in every other part; the prosperity of one portion should be a subject of rejoicing throughout the whole;—and oh what a picture does this short description present to us of a religious society at unity with itself, and in which the spirit of love is constantly pervading every member! How would such mutual and kindly interest bind men together in the bonds of a common religious profession; and how unlike the cold, selfish, and exclusive spirit of modern times, wherein are literally verified the words of the apostle, that "men look on their own things, and no man on the things of others;" wherein the tendency of men's minds is to connect themselves with others, by selfish and self-interested, rather than by *religious* associations. Men do not sufficiently identify their own happiness and their own spiritual advancement of their own communion. They neither sorrow nor rejoice sufficiently, *as believers*, with its adversity or prosperity. They do not feel as those ought to feel who are compacted and included in the bonds of the same mercy and the same love. Surely, if they considered what a community of interests they possess on earth—if they considered how inseparably the sacred writers identify the spiritual well-being of individuals with the spiritual well-being of the Church of which they are the members, they would ever be ready to acknowledge, in the words before us, that "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Nor were these mere *words* with the great Apostle; for, notwithstanding the labors and the cares of his own apostolic ministry in preaching to the Gentiles, "the unsearchable riches of Christ," he fully acted up to them in his own person; and if we compare the expression regarding spiritual sympathies with what he effected, we shall find that the *conduct* of the apostle was a beautiful practical comment on the doctrines which he taught.

It is quite clear from the history of the Acts, that contributions *were* made in the more wealthy districts of the Church to relieve the necessities of those which were more destitute; an Ecclesiastical History abundantly testifies that this practice universally prevailed for the first three centuries. In those days of Church union and Church principle, combined as they were with a feeling of the great duty of Christian benevolence, it could scarcely be otherwise. Men then felt that their common faith was a common bond of union—a bond not for time only, but for eternity; a bond, not in name, but a bond to ensure unanimity of feeling, and to promote a diffusive exercise of benevolent exertions. Thus, from the 16th chapter of this epistle, it appears that collections were made on the first day of the week, (the Lord's day, or the Sunday,) in every place of worship, not only for those of the congregation who required pecuniary assistance, but that congregations assisted each other. Such were the directions given by St. Paul to the churches of Asia Minor; (See 1 Cor. xvi. 2;) and from the same chapter we learn that these contributions had been made especially for the brethren at Jerusalem, who, it appears, were in a depressed condition, probably owing to the hostility and persecutions which they experienced from their bigoted Jewish countrymen. Of the collections anticipated from the Corinthian Church for this purpose, he writes thus to them: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." (1 Cor. xvi. 3.) Again, from what he writes to the disciples at Rome, in the close of his epistle to that Church, it appears that he intended going *himself* from Asia Minor to Jerusalem to minister unto the poorer saints there, and to carry with him the contributions which had been made for them; and throughout he showed the greatest personal anxiety concerning these charitable collections for the brethren at Jerusalem; for after this liberality on the part of Macedonia and Achaia, the apostle expresses the utmost concern for the character of the Corinthian Church in the same good cause. He had spoken confidently to the Macedonians and Achaians of the liberality of the Corinthian Church, and he had anticipated from them a cheerful and liberal concurrence in the work of charity; still, as a year had elapsed without their sending any collection, he began to feel somewhat anxious lest their good resolutions should come to no practical results. Accordingly, he sent Titus and some other brethren, "Lest," as he expresses it, "our boasting of you should be in vain in this behalf, that as I said ye may be ready; lest haply they of Macedonia come with me and find you *unprepared*; we (that we say not ye) should be ashamed in this same confident boasting;" (2 Cor. ix. 4;) and he distinctly speaks of these contributions not as a mere matter of charitable assistance, or of pecuniary relief—No! he looks upon them in a higher point of view—he considers them as a testimony of love—as a privilege. He speaks of these contributions as religious offerings from certain members of the body of Christ for fellow members less highly favored than themselves with the gifts of fortune; and he anticipates the happiest results in a spiritual point of view, from the reciprocity of affection thus engendered between the Gentile and Jewish Christians, and from the exercise and interchange of mutual and intercessory prayer. He anticipates that the givers and the receivers shall *both* be blessed, for, as he expresses it, "The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their *prayer* for you, which long after you, for the exceeding grace of God in you." (2 Cor. ix. 12–14.)

Now, my Christian friends, the Church to which we belong is to us precisely what the primitive Church was to St. Paul. Our communion in this country is *our* Church—it is the body of which we are the members, for in it we are united under the same Church government, and join in spirit with the same words of prayer, of praise, of intercession, and of thanksgiving, to the Throne of Grace. We only claim the privilege of adherence to that form of Church government, and polity, and services, which we conscientiously believe to have had the sanction of apostolic decision, and the precedent of apostolic usage. We seek for the platform of the Church in the communion of Cranmer, of Latimer, of Ridley, of Jewell, of Hooker, of Taylor, of Hall, and of thousands more who held the same faith, and were trained for Heaven in the same school of piety, now saints above, clothed in white robes washed in the blood of the Lamb, and wearing diadems sparkling with the gems of immortality; and, in so doing, we hold to the Episcopacy of Paul, of Timothy, of Titus, of Clement, of Polycarp. We hold to that Episcopal succession which has extended unbroken from the Redeemer's own appointment of his ministers to the present times. And surely the communion with which any individual thus conscientiously joins himself—should be to him the Church; it is the ecclesiastical or spiritual body of which he is a member; to that body his sympathies and his feelings are especially due; with its suffering members he should especially sorrow, and with its prospering members he should especially rejoice. We may feel, and we ought to feel kindly, charitably, for all who bear the name, and who profess the faith of Christ; but it is evident that the *peculiar bond* of which the apostle spoke, which he recognized by his example and his sentiments, can only be *duly* felt towards the communion to which we particularly belong, and in which are our fellow-worshippers.—*Rev. E. B. Ramsay.*

As so much is said touching the Popery of the Oxford divines, we may be pardoned for offering the following portraiture of "Popery," doubtless from the pen of Professor Sewell, of Oxford.

"We say to the nineteenth century—*beware of Popery*. It has its arms against you, as well as against the ages of so-called darkness. You have minds sickened at the low, vulgar materialism of the day—and Popery has a spiritual mask, and can clothe itself as a saint or a martyr. You are distracted by doubt and dissensions—and Popery offers you a rock on which to rest above the battles of opinion. Society is rent and torn from top to bottom—and Popery will undertake to make it whole. The whole body of thought is lying sick or dead by the departure of the soul of religion—Popery will promise to restore its life. Governments are broken up by rebellion—Popery will support them with its interdicts. Blasphemy and impiety are let loose by letting loose individual judgments—and Popery has a chain with which to bind them again. We hear of universal fraternization, of liberty, equality, and peace throughout the world—Popery calls itself Christian, and Christians are a people of brothers, without distinction of place, or climate, or birth. We say again to the nineteenth century—*beware of Popery*. It was smitten down at the Reformation; in the next century it revived again. In the French revolution it seemed at its death-gasp; it is now full of vigor. Never was a system constructed, so undying, so various, so universal, so capable of living in every form, under every change of circumstances, of perpetuating itself through every obstacle, of ruling over every heart—and so attesting its own internal falsity by the very extent of its reception in a corrupted world; and never, we firmly believe, was there a time more favorable to its growth, or more likely to witness its triumph, than a disorganized, latitudinarian, infidel, dissenting, luxurious, and self-willed age, calling itself enlightened. The very spirit of such an age, *especially in matters of religion*, is Papistical already. It despises ecclesiastical antiquity—so does Popery; her fathers are modern, not ancient. It sets at naught received forms—so did Popery, by arbitrarily modifying them herself. It tampers with the mysteries of sacraments—so did Popery, by reducing them to matters of sense. It sets aside the privileges of baptism by instituting a second conversion—so does Popery, by its monastic vows. It frames new associations for itself, instead of adhering to the organization of the Church—so does Popery, which *rules* not by its clergy, but by its monks. It denies the authority of bishops—so did Popery, by absorbing them in the Pope. It magnifies the Scriptures, till every one is left to read them without a guide, and without a guide the Scriptures are hard to understand—Popery does much the same, and venerates them so highly, that no one is allowed to look into them. The religious spirit of the day is clamorous against honoring our ancestors, and then chooses saints of its own, worships their memory, calls them Fathers, rules all things by their decision, encumbers the press with their biographies, makes pilgrimages to their graves, treasures up their relics, assumes their names, associates under their rules, changing only the titles from St. Bridget, St. Agatha, St. Theresa, or St. Dominic, to the more modern appellation of Reverend or Miss. If Popery has its confessional, so has the religious spirit of the day; though it confesses to the public instead of to a priest, and confesses all kinds of criminality, omitting only to specify the offences, and submit to penance or humiliation. It has its raptures, its ecstasies, and miracles, and extraordinary providences, trials, and temptations; appeals to feeling instead of the understanding, irregular movements, missionary zeal, without instruction—the same as Popery. It gives absolution of sins as hastily and as dangerously, but through the conscience of the sinner instead of the voice of the priest. It undermines the authority of positive law, as much by its contempt for ordinances, as Popery does by the morality of Jesuitism; and it ends, when carried to its full extent, as naturally in Socinianism or Deism, as Popery in the sixteenth century became secretly infidel and blaspheming."

In the above extract we have Popery in the abstract; and in that which follows, we see it in the concrete.

"The profound *ignorance* in which Roman Catholic priests live with respect to what to Protestant eyes is passing at their very doors, will supply another answer. Of this a specimen may be found in a late trial at Liverpool, where the Romish priest '*knew nothing*' of any degrading penances in the Romish Church, such as crawling on the bare knees,—a statement which, when reported in Ireland, must have singularly perplexed the thousands who were still lame, from crawling round Lough Dearg, climbing Croagh Patrick, Brandon, and other mountains, and performing their 'stations' at holy wells for themselves, or their dead relatives, in their own person, or by proxy: sometimes with stones on their head, sometimes lying to be trampled and spit on by the congregation as they passed into their chapels, and sometimes '*standing in a white sheet with a dead man's bone in their mouth.*' So also Dr. Kinsala *knew nothing* of any murders of Protestant clergymen within twenty miles of his own residence. Dr. Troy was perfectly ignorant of the publication of the Rheimish notes, till Mr. Coyne the bookseller reminded him that Dr. Troy had induced him to undertake it. Dr. Murray was in the same state of darkness respecting Peter Dens. Dr. Doyle also *could only suspect and believe* that Conglowes was a Jesuit establishment. In fact, the words 'know, knowledge, hear,' &c., have to the ears of Romish priests, some hidden meaning which sadly perplexes a Protestant. Dr. Dens, in his account of the confessional, gives some clue to it; but more is still wanting. Will they publish a glossary of their language? The same Dr. Doyle might offer another answer. Having received from a Romish priest, *in whom he placed implicit confidence*, an account, which that *priest had procured to be attested by oath*, of many cruel cases of oppression on the part of a Protestant clergyman, and to which he attributed that resistance to tithes, which other persons in Ireland attributed to himself, he must have been rather surprised to find that on inquiry before the committee every one of these cases was *proved to be a palpable falsehood*, and that his own statement and references, in the opinion of a competent judge, produced, in a similar point of view, scarcely less admiration. *Evidence, in fact, is not to be procured.* Englishmen must remain blindfold, unless they will be content with something short of demonstration, and will act in the case of Ireland as they would in any case of common prudence. It is a case where those who accuse must stand on their own character for truth. Those who are best capable of witnessing dare not come forward, and those who are accused are indulged by their religion with the use of the figure amphibologia, or the employment of words in one sense which are received by the hearers in another; and in a view of the obligation of oaths, which makes the observance of any oath contrary to the interests of the Church, *a grave perjury.*"

CLASSICAL EDUCATION.

The Rev. Mr. Thayer has for some time received a number of Boys into his family, for instruction in all the branches of an English and Classical Education, preparatory to College or the Counting-house.

Having succeeded in procuring valuable assistance, he has enlarged the course of study, and his pupils may pursue to any extent, if required, the ancient and modern languages, Latin and Greek, German, French, Italian, and Spanish; the higher branches of Mathematics and Natural Philosophy.

His plan differs from others in this respect, that his number of pupils being limited to *fifteen*, enables him to have them as members of his family, where they enjoy the privileges of home, its quiet, freedom and comfort. Innocent conversation is allowed at the table and fireside, and scope is given for each one's peculiar temperament, and the exercise of the mental powers so variously developed in youth, which constitutes the charm and beauty of character. There is not a fixed code of laws, applying invariably to all, nor minute legislation into modes of speech, dress, and action, which too often represses the native vigor and buoyancy of the affections, produces a tame mechanical cast of character, quite uncongenial with energy of mind and the formation of moral *principles* (independent of temporary rules) which fit one to discharge with propriety, dignity and ease, the duties of life.

Mr. Thayer's intercourse with his pupils is parental; uniform attention is paid, not only to their mental improvement, but to the formation of their manners and to the inculcation of high and honorable feelings.

The leading object of education is *mental discipline*, "which," in the language of an elegant scholar,[*] "as much as any thing constitutes *greatness*, and is the result of long effort, and that thorough knowledge which cannot exist without much unseen and patient labor." No regard, therefore, is paid to those labor-saving systems, which pretend to educate the mind by startling novelties, the glitter of outward appendages, and a parade of the apparatus of literature, that bewilder by a variety of objects presented to the attention, but leave no trace behind. No acquisition in science is valuable, unless it is the result of one's personal effort, 'of the strain upon one's own sinews, the wrenching of one's own muscles, of the blood of toil from one's own feet." Almost without a figure, the hill of science *will be a hill*, ascending and steep, which no improvement in mechanics, no combination of machinery, can level with the vale.

In the classics, the pupil, unless in preparatory collegiate studies, reads one author *through*, and is daily examined not only with respect to the meaning, but to the Idiom and Prosody of the Latin and Greek languages, which contribute as much as any study, to accomplish the object of education, by sharpening the intellect, forming habits of reflection, and a fine taste, and awakening a sense of order and beauty.

Signor Frizzoni, a member of the family, is a young Italian gentleman, who converses with ease and correctness in the French, Italian and German languages. The pupil is not only required to translate his lessons, but to converse daily with his tutor and his class in the language to which he devotes his attention.

Every Sunday afternoon, Mr. Thayer delivers a lecture adapted to the capacity of his pupils, and immediately after, they receive catechetical instruction.

Stratford is a healthy and beautiful village, well known for the salubrity of its climate, and the intelligence and cultivation of its community. It combines, in a peculiar degree, the quiet and purity of the country, with the refinement of the city. His residence is a spacious and elegant mansion, commanding a fine view of Long Island Sound; the grounds are extensive, well fitted for exercise and recreation. Stratford is 14 miles from New Haven, and five hours' travel from New York City, with which there is daily communication by stage and steamboat.

TERMS:

For board and tuition in the English branches, and Latin and Greek languages, $180 per annum—or $90 per session of 22 weeks, payable in all cases in advance. $15 per session for each of the modern languages.

Each pupil is required to furnish his bed and bedding, and all necessary articles for his toilet.

Application can be made by mail to the Rev. Mr. Thayer, after 1st April, at Stratford, Conn.

REFERENCES:

New York,—Rt. Rev. B. T. Onderdonk, Bp. of N. Y.
Rev. Mr. Forbes, Rector of St. Luke's, N. Y.
Wm. S. Johnson, Esq. Counsellor at Law, Nassau street.
Cornelius Mathews, Esq. Counsellor at Law, Nassau street.
Charles A. Lee, M. D. Hudson street.
Messrs. Wm. M. & J. Benjamin, Maiden Lane.
Mr. Meigs D. Benjamin, Maiden Lane.
Mr. Edward Faile, Front street.
Mr. Albert Hanford, 28 Ann street.
John T. Gilchrist, Esq. New Rochelle.
Rev. Mr. Curtis, Mamaroneck.
Benjamin M. Brown, Esq Mamaroneck.
Connecticut,—Rt. Rev. T. C. Brownell, Bp. of Conn.
Rev. Mr. Wiltbank, Stratford.
March 20—

[*] Rev. Dr. Hale, President of Geneva College.

Church and Parlor Organs.—Geo. Jardine, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13--yly

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M. Matthews, D. D.
Rev. John M. Macauley,
J. D. Keese, Esq.,
James B. Wilson, Esq.,
Rev. Samuel Seabury, D.D.
Henry Hurens, Esq.,
B. A. Mumford, Esq.
H. H. Reynolds, Esq.,
Timothy Clough, Esq.
March 6—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A Plain and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

Thomas D. Gillespie, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

This Institution, which has been in successful operation for four years, in Durham, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded; they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION

For English and Commercial Studies, per ann.	$160
" Classical, French, and Mathematical,	200

No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo.
Feb. 27.

UNIVERSITY GRAMMAR SCHOOL,

In the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

English and Classical School.—The Rev. Hiram Jelliff, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's.
March 27.

Bishop Brownell's Prayer Book.—Alexander V. Blake, 54 Gold st., New York, is publishing by Subscription, an edition of the above Family Prayer-book, being a Commentary on the Book of Common Prayer. It has been recommended by the Bishops and Clergy of the Church generally; and, the Subscriptions to it thus far, has been most liberal. It will be in readiness the latter part of May, or early in June. From the recommendations are the following:

From Rt. Rev. Benjamin T. Onderdonk, D. D.

I am happy to hear of the projected new edition of Bishop Brownell's Commentary on the Book of Common Prayer. Believing the work to be a highly valuable and useful one, I sincerely hope that the edition will be liberally patronised.

From Rt. Rev. Charles P. McIlvaine, D. D.

You have requested my opinion as to the publication of a stereotype edition of Bishop Brownell's Family Prayer-book. You need no opinion from me of the merits of the work itself. A new and cheap edition would certainly be very much in time at present, and if so published as to be conveniently accessible to families generally in our Dioceses, would certainly be of great service to their intelligent and affectionate union with, and participation in, the excellent fitness, as well as scriptural soundness and devotional beauty of our Liturgy. Gambier, January, 1841.

New York, March 10th, 1841.—6m

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